

GOD
AND THE
COSMIC ORDER

BY
LOUIS F. ANDERSON

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BY

LOUIS F. ANDERSON

Author of "Prolegomena to Theism", "Virtues — The Eternal Essence and Form of Religion", "The Religion of the Soul", "Das Logische—Seine Gesetze und Kategorien" "Die Seele und Das Gewissen", "Gottes Logische Welt", "Psychology and the Cosmic Order", "Logic and the Cosmic Order". In Preparation: "The Laws of God", "The Significance of Prayer".

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P R E F A C E

The ancient idea of the "Unknown God", sustained by local cults and imbued with racial antagonism, must give way to a definite idea of the *known God*, if we are clearly to comprehend our eternal relationship to Him.

However important and praiseworthy the spiritual contributions of the great teachers of the past have been, they, nevertheless, have afforded us only partial theological and theosophical presentations, often inconsistent with this holy relationship.

Notwithstanding the fact that considerable and occasionally heroic efforts have been made for the sake of the salvation of souls through conversion to God and His Holy Laws, the presentation of the creative and operative might of God has remained remote and obscure and the understanding of His eternal laws superficial. Obviously, it is impossible to have a living faith in God without profound knowledge of God. Man may have a deep sentiment of God, but subjective sentiment without the enlightening might of truth — in which all real knowledge is grounded — is usually misleading.

The human mind has produced and accepted many sentimental forms of religion, but the truth of religion, because of the predominantly unsacrificial sentimental tendency of man, has made little progress.

Yet, the cry for truth is becoming more and more insistent. This presentation of God is the answer to this inward cry. Though imperfect as all human attempts must be, it offers to all men, profoundly interested in the truth

of religion, a realistic view of immortal life, the awe and grandeur of which have been felt by the greatest souls on earth.

This presentation affords the logically clear demonstration of God in Himself, that is, in His absolute characters of Holiness, Truth and Love, the super-essential sources of glorifying worthiness, enlightenment and sacrificial beauty of life as well as the supreme criterion of all deeds, thoughts and sentiments.

It affords the vision of the constantly sacrificial creative act of God with its superspiritual, spiritual and natural lawfulnesses, the essence of the cosmic order, in which all that exists lives in conditions adaptable to the souls' elevation, mediocrity or debasement.

This presentation affords us the view of the tremendous spheres and regions above us, inspiring courage in our ascent to higher and heavenly realms of life, the most secret longing of all souls.

If the promise of heavenly life is not presented in the orderly sublimity and grandeur of Divine Justice, but is left to popular imagination, we must not wonder at the want of vital interest in religion.

This work is dedicated in all humility to the eternal glory of the Holiness, the Truth and the Love of God and to all souls having the will to adore, to contemplate and to imitate His holiest might.

September, 1939

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GOD AND THE COSMIC ORDER

GOD AND THE COSMIC ORDER

THE fundamental revelation of God consists in His absolute *superessence*, absolute *transcendence* and absolute *extramanence*.

These fundamental forms of divine revelation are superentitative, that is, absolutely above all real and ideal manifestations of created or dependent life. They constitute the absolute principle and prototype of the relative being.

They are the demarcation and distinction between the superessential life of God and the essential life of spiritual or relative beings. By virtue of their superessential might they cause the absolute need of God in our spiritual and natural existence. They impart the sublime motive for the worship of God, the ardent thirst for divine truth and the necessity for the love of God and our fellow creatures; these being the fundamental rights and responsibilities of divine childship.

Divine childship is the sole reason and purpose of spiritual life. It is endowed with the sublimity of our participation in, cooperation with and affirmation of the holy, perfect and eternal life of God. By reason of this fact the worship, the vision and the fruition of divine life is the most intimate longing of all exalted souls.

A will without worship is a small will, an intellect without profound vision is a limited intellect, and a sentiment without holy fruition is a worthless sentiment. Such a will, such an intellect and such a sentiment is self-centered, without the high superspiritual incentive and efficiency which all stronger souls desire and of which all weaker souls feel the need — for the purpose of their elevation.

Furthermore, whereas God, as the absolute source of holy life, is self-sufficient, our souls, being relative, are of themselves insufficient for a great and holy life. We cannot subsist without our eternal Creator, Who gave us our life that we might participate in His eternal life with all the forces with which He endowed us.

Where there is no clear self-consciousness and no palpable self-sentiency of divine childship, there is no living faith in God, no active devotion to God and His holy plan of creation, and no

profound gratitude for the sacrificial origin and destiny of our souls, or for the great superspiritual perspectives which always surround us and constantly indicate the path to a higher and nobler life.

If divine childship is not taught as the essential focus of religious truth, and is not demonstrated through virtuous life, then such teaching is deficient in inward sacredness, and cannot be otherwise than mysterious, unconfirmed, unconvincing, inefficient and often undivine.

The science of God and divine childship is the apex of all sciences, the sole medium through which we are enabled to comprehend our immortal origin and substance, our infinite courses in creation and the dignity and purpose of our existence.

If we belittle these supreme and most vital objects or eliminate them from the science of life, we, by logical necessity, lose the absolute ground of personal responsibility, and become the prey of ruthless egoism, confusing ignorance and self-seeking and debasing sentimentalism.

Mystics, prophets and philosophers have given us many great thoughts concerning this profoundest of all subjects, but these thoughts are incomplete and often inconsistent with one another.

Theological, philosophical and naturalistic systems continually arise, and vanish because they contain neither the logic nor the completeness of the supreme values of life, but only fragmentary definitions.

Humanity is as yet too little educated in the two fundamental sciences of logic and psychology. Also, it is inexperienced in the domain of virtues and unable to obtain clear universal visions and unassailable convictions.*

Notwithstanding this spiritual deficiency the divine under-current moves in the depth of each soul, whether enlightened or unenlightened; and, in consequence, the inward sense of absolute dependence and responsibility cannot be removed from our consciousness and our sentiment.

There is no greater and sublimer gift than the sense and wisdom of the holy superessence of God, for therefrom flows all holy might,

* Singular is the prediction of Confucius, who said that a hundred generations would pass before the "Divine" would be made clear to man. If his words were a valid prophecy, then the time is approaching when the "Face of God" will be revealed to humanity.

all holy light and all holy love, the highest, most adorable and most cherished realities of life.

Let us, then, contemplate profoundly the *Superessence*, *Transcendence* and *Extramanence* of God in their formal revelations, so that nothing of their sublimity be overlooked, and the great visions thus obtained remain forever in our inwardness as the holy and harmonious prototypes of sacred life.

DIVINE SUPERESSENCE

DIVINE SUPERESSENCE

DIVINE superessence is the intimate plenitude of the holiest life of God; its absoluteness is unique, irrelative and eternal.

Divine superessence is the absolute source of all relative sources of life, unfathomable in its profundity, perfect in its might and incomparable in its sublimity. Its inwardness is divine Holiness, pouring forth the eternal splendor of truth and eternally permeating the whole being with absolute love.

Holiness, truth and love are the dominating, creating and blessing characters of God, immutable and inexhaustible in themselves, eternally revealing glorious might, absolute light and overwhelming goodness and beauty.

Superessential holiness is the ineffable, ever-throbbing and self-sustaining fire of divinity, surrounded with the eternal stream of light, whose rays permeate the whole creation with the blessing warmth of divine love.

Immovable in its center, divine superessence, with irresistible might, constantly moves the inexhaustible riches of divinity into eternally new conformities, each one an astonishing, awe-inspiring and entrancingly wonderful harmony.

Thus God lives in His holiness, in His holiest perfections and in His own eternity, to which all that derives from His sacrificial love is called and is predestined to participate therein.

God's inmost super-being reveals three superessential characters, — Holiness, Truth and Love, as has already been stated. By virtue of this supreme trinity, which is the absolute form of all super-entitative and entitative order, each of these divine characters also reveals three divine attributes: divine Holiness reveals the attributes of oneness, perfection and eternity; divine Truth reveals the attributes of contemplation, omniscience and omnipresence; and divine Love the attributes of sacrifice, charity and goodness.

DIVINE HOLINESS

THE superessential character of holiness is the absolute will of God, which, by virtue of its absolute determination and dominion, constitutes the prototypical order in creation.

As the most intimate might and center of divinity, holiness superessentially reflects its absolute oneness, its absolute perfection and its absolute eternity.

This superessential reflex causes the superessential light of absolute truth, through which the holiest sacrifice of God is eternally revealed and effectuated.

Holiness, truth and love constitute the holiest and most inward trinity of God, in which each divine character is intimately connected with the others, and in which each successive character and attribute flows from the preceding one with awe-inspiring might and immutable order.

The real, ideal and sentimental order reflected in the creation of the soul is contained in and formally based on this divine trinity. Nothing can exist or be fundamentally conceived without the absolute characters of the holiness, truth and love of God.

The superessential character of divine holiness reveals itself in the attributes of —

Absolute Oneness of God
Absolute Perfection of God
Absolute Eternity of God.

Absolute Oneness of God

The holiness of God is the determining might, the inward fire of divinity, so to speak, and the oneness of God in its inward focus. It is the one absolute identity of the superessential and superpersonal divine I in itself, the holiest super-self-conscious and super-self-sentient will of God.

This majestic and almighty will of God eternally affirms itself in its inward divinity with most glorifying, absolutely dominating and incomparable might.

Out of this superessential super-personality shines the intimate

"Face of God," — holiness in its prototypical absoluteness, wherefrom the most adorable, mightiest and most sacrificial and beautiful divine attributes emanate with majestic splendor.

As we proceed to contemplate the superessential characters of God, and the attributes of each divine character, we shall see more and more clearly their absolute reality. In all existential processes we sense and apprehend their absolute might, and all concrete values of life are absolutely dependent on them and, though relatively, yet indissolubly connected with them.

The oneness of God has been a subject of contemplation and study from the most ancient times, as evidenced by the following statements from antiquity:

Egypt has given us the holy name of *Tum-Ra* — "The one and only God." And later, *Amun-Ra*.

Israel called God, *Yaveh* — "The Lord."

From India we learn of *Brahma* — "The True of the True," "The One without a second." And of *Paramatman* — "The Supreme Soul" and "Maker of the universe."

Babylonia and Assyria taught the trinity of *Anu-Bel-Ra*, with Anu as "The Father of gods." Later, *Marduk* — "Lord of the lords" and "The merciful One with Whom is the power of giving life." And, finally, *Ashur* — Creator of the world."

The sacred scriptures of Persia speak of *Ahura-Mazda* — "Lord of all wise." And, later, of the trinity of the "Immortal Holy Ones" — with *Ahura* as the emanator of *Vohu Manah* — "Good thought" and *Asha Vahista* — "Most excellent righteousness."

China gave us *Tien* — the "Great and one Heaven." And, later, *Shung Ti* — "Dwelling in Heaven."

The Greek and Roman religions taught of *Zeus* and of *Jupiter* as the highest God.

The Christian definition of God as *Father*, *Son* and *Holy Ghost* does not differ essentially from many of the older forms, except that it is, perhaps, more sentimental.

The monistic tendency in all branches of knowledge is a logical trend, attributable to the prototypical Principle of all principles, to the absolutely self-existing, dominating, indivisible, unmultiplicable and eternally identical oneness of the superpersonality of God.

The absolute oneness of God is His holiest superpersonality and, consequently, the absolute object of eternal worship and the supreme goal of mental visions and sentimental aspirations.

Absolute Perfection of God.

Out of the profundity of the superpersonal oneness of God emanates the eternal stream of divine perfections, the superessential movement of the self-objectivation of God's ineffable inwardness.

This movement of divine self-objectivation is an adorable act of God, by virtue of which is revealed the supreme significance of divine attributes, through which God is known. Each of these divine attributes is perfect in itself; and, because of the immutable harmony of their absolute inter-relation, these attributes constitute the plenitude of divine almightiness.

For reasons of absolute inter-relation the divine character of love follows truth, and truth follows holiness, the superessential principle and source of divine determination.

In the attributes also of each divine character is contained the same superessential harmony and inter-relation. Thus the divine character of holiness contains the absolute inter-relation of oneness, perfection and eternity, as the superessentially inherent attributes of the absolute will of God.

The divine character of truth contains contemplation, omniscience and omnipresence, as the superessentially inherent attributes of the absolute self-revelation of God.

And the divine character of love contains sacrifice, charity and goodness, as the superessentially inherent attributes of the absolute love of God, the all-embracing warmth, beauty and joy of divine love.

The absolute harmony of the superessential perfections of God is the eternal source and plan of His transcendent attributes, those mights through which His eternal creation and sacrifice are brought forth.

This absolute harmony constitutes the eternal prototype of all might and order, by virtue of which the relative life is called to the free imitation of the perfect life of God. This transcendent correspondence gives us the real foundation for the logical understanding of worthy motives, thoughts and sentiments in our life.

Out of these perfect mights of God proceed the spirit and might of law, which, by virtue of its sanctifying and beatifying influence, effects the dominating order in creation.

The power of conscience and religion arises out of the perfections of God and is grounded in them. Conscience and religion are

the inspiring and enlightening operations of God and fundamentally reveal His holiest motives.

Without this revelation neither God nor the essence and aim of the soul would be comprehensible. In fact, nothing in the whole universe would be logically conceivable without the discriminating might of divine perfections. It is obvious that all relative causes indicate the *absolute cause*, the principle of their logical power.

Holiness, truth and love, with their inherent attributes, are not only the supreme objects of life, but also the ever-insisting and incontrovertible criterion of worthy deeds, concrete logical conclusions and sublime sentiments.

Perfection, being the superessential plan of life, is necessarily the supreme goal and criterion of all relative life, and so it proves itself in all processes of worthy activity, synthetic visions and profound aspirations. The more perfect the deed, the higher the glory. The greater the vision and discernment, the profounder the wisdom. And the purer and deeper the sentiment, the mightier the sacrificial power and inward sense of beatitude.

Absolute Eternity of God

As divine oneness constitutes the absolutely determining superpersonality of holiness (the holy will), and divine perfection the most intimate movement of divine superpersonality, so divine eternity constitutes the immutable motive and state of God.

In eternity divine perfections unfold the absolute mights of God in their awe-inspiring adoration of and devotion to one another, in their luminous immutability of truth and in their ever-blessing and ever-inspiring might of sacrificial love.

This eternally motivating determination of God is the prototype for all relative life. It reveals itself in our immortal aspirations and determinations for the adoration of His holiness, truth and love.

Eternity is the holy throne of God, where all divine attributes perform unceasing offering of their sanctifying might, shedding heavenly glory, light and love on all that surrounds it faithfully, devotedly and gratefully.

Holy, holy, holy is the great voice of eternity, resounding throughout creation and sublimely permeating the soul of every creature.

It is the call of heaven for worship and for sanctification, the constant inspiration and joy of great souls, the assurance of their

participation in divine life, and the bond and seal of the glorious childship of God.

From the heavenly throne of divine motives flows the eternal stream of divine light and sacrifice, in order to cause the emanation of the transcendent might of God, for the sake of His glorious creation.

Out of these divine motives emanates the transcendent super-spirit, the eternal cause of conscience.

The whole divine guidance, all divine decrees and the salvation of fallen souls issue from heaven. For the heaven of God is the state of divine eternity, in which dwell the immutable motives of God and from which all blessing flows.

It is the blessing might of divine holiness, truth and sacrifice that causes the eternal riches, and the eternal splendor and beauty of God.

The unfathomable attraction of the eternity of God is so mighty that the whole spiritual and natural creation everlastingly circles around it.

All worthy souls incline their faces toward the holiest "Face of God," in order to partake in His eternity, and even those who seem wholly engrossed by earthly life have a subconscious longing for the eternity of God.

Eternity is the prototypical superexistence of God, from which all creational existence proceeds, and through which it is everlastingly sustained, guided and blessed. All relative endeavors, therefore, collectively or individually, tend to eternity, the ground of their original issue. No motive, no thought and no sentiment is consummately satisfied unless it receives eternal assurance and blessing.

Immortality is the relative reflex of eternity, the existential state of all relative beings and the very reason for their existence. Without this reason, life itself would be worthless.

The essential cause of the spiritual and natural creation, with all its respective autonomic and automatic forces, is divine eternity, the superessential source whence all relative essences flow in one continuous, everlasting stream.

All relative life flows from eternity and reflows to eternity, to the absolute source of its being and the final goal of glory, truth and beatitude.

Hence all spiritual life pulsates and vibrates with immortal endeavors, immortal visions and immortal desires. No soul wants

to forfeit its will, its mind or its heart, for it has the ineffaceable consciousness of and feeling for immortal attainments. Even in automatic nature all natural units cleave to their nuclei, and these to greater formations of force.

Immortality is the profoundest undercurrent of spiritual life, because eternity is its absolute cause and meaning. ..

Relative causes reveal the meaning of life, and the meaning of life reveals the absolute cause. Without absolute cause the logical element of causality would be incapable of any fundamental elucidation.

The grandeur or splendor of the eternal plan of God do not appeal to small souls, who want to remain within their self-determined superspiritual and spiritual limitations. But it is always this grandeur and this splendor which actuate the motive to great and enduring achievements.

DIVINE TRUTH

DIVINE truth, the luminous radiance and definitional might of divine holiness, is the superessential light of God.

Metaphorically speaking, holiness is the divine fire of the holiest will of God, and truth the heavenly light which issues from this divine fire, revealing the absolute evidence of all that is divine.

The divine attributes are surrounded with the holy light of absolute self-definition, the radiant might of which holy light fills eternity with heavenly splendor. This heavenly splendor is truth. Its defining character is absolute, immutable, all-pervading and without shadow.

There are no shadows in divinity, even though, in the light of absolute truth, creation appears as a shadow of a divinity unencompassed in its magnitude.

The whole creational being clings to the eternal center of divine truth as the shadow clings to life, and, whether near or distant, continuously moves around it in adoration, attachment and joy. For the truth of God is the eternal brightness of attraction, devotion and inspiration.

In itself, however, divine truth is the superessential contemplation, omniscience and omnipresence of God, each an inherent attribute of His super-self-consciousness.

Absolute Contemplation of God

Divine contemplation is the eternal eye, the superessential vision and the principal visual act of God's holiness, through which the most inward movement of His holy and perfect will is visible.

In this absolute super-self-conscious act, God imparts the holiest light of His self-definition to His superessential and transcendent attributes.

Thus God is not defined by truth, but is the absolute definer of truth, an exclusively divine character possessed by no relative being. God dominates truth, whereas the whole creation relatively reveals truth and adheres to truth by virtue of this absolute relationship.

God determines the distinction between holiness, truth and love, as the three supreme characters of His divinity, with such overwhelming clearness that the whole creation is awed by them and cannot move without a relative expression of this divine trinity. No act can be performed and no thought or sentiment expressed without direct, though relative, contact with these divine characters, of which all other trinitarian concepts are more or less logical presentations.

The might of this holiest trinity constitutes the absolute ground-form of the divine superessence, presenting the absolute principle, the absolute process and the absolute effect in their eternal and infinite potencies.

This absolute ground-form dominates and permeates all real and ideal order in creational life, i.e., all axiological and logical lawfulness as well as all spiritual and natural forces and forms. It is the order of divine truth, so impressive in its simplicity and so wonderful in its harmony and infinite grandeur.

Nothing is so necessary for the dispelling of our self-induced mysteries and idols as consciousness of the three characters of God and the three attributes of each divine character. Once God is conceived in His holiest prototype, all types in creation become clear.

This clearness arises out of the might of divine contemplation, eternally casting its light around the superpersonality of God, in order that by virtue of this light not only God Himself, but also the infinite grandeur of His holy attributes and the immutable might of their eternal performance, may be adored, contemplated and loved with unceasing ardor.

The truth of God shines with the glowing might of divine holiness, and the soul that is determined to approach the fire of holiness must first kindle an ardent desire in its own heart, that it be enabled to attract, absorb and hold the eternal rays of divine truth within itself.

Divine contemplation is the superessential prototype of all relative contemplation and the eternal light by virtue of which all true visions are possible. Its absolute principle is holiness, its absolute process is truth and its absolute effect is love, — the triune superessential characters of God and the sole and absolute ground and aim of all relative intelligence.

The evidence of these divine characters is so clear and compelling in all processes of our life that only total insensitiveness to

conscience and utter lack of reason would be capable of denying this evidence.

The worthiness of personal character, the value of each object and even the very laws of logic — by means of which ratiocination is possible — fundamentally arise out of these superessentially objective characters of God.

The highest as well as the lowest soul is absolutely subjected to the eternal prototypes of these divine characters, and in the affirmation or denial of them each soul evidences, in its true inwardness, its spiritual elevation or debasement.

Absolute Omniscience of God

Divine omniscience is the eternal movement or process of divine contemplation. It is the permeating might of divine truth and the eternal perspective of the vision of God, embracing the infinite grandeurs of holiness with perfect knowledge.

In this process of divine contemplation truth is not only the supreme contemplative light of God, but the active might of this eternal light, arising out of the perfections of God. Each divine perfection not only burns with the determining fire of holiness, but also radiates with its inherent light, and thus presents the particular truth of each holy content.

Thus divine omniscience is the most intimate and most discerning knowledge of God's perfect activity and revelation. It is the eternal vision and absolute consciousness of the majestic glory of God in its perfect unfoldment. It radiates from the inwardness of God's perfections, surrounding all His movements with glorious light.

Divine omniscience beholds the infinite grandeur of the superessential characters of holiness, of truth and of love and all their transcendent revelations.

It beholds their majestic and almighty movements in their absoluteness and immutability, in their perfect devotion to each other and in the final realization of the absolute goodness of God.

Here, in divine omniscience, dwells the eternal life of God in absolute lucidity, with motives issuing from His most glorious holiness and invested with the almightiness of His perfections, that all He does may be followed divinely, His perfect vision be known divinely and His eternal love be loved divinely.

Divine omniscience is the eternal might of divine ideality, which knows neither limits nor obstacles. All is open to God. Nothing within or beyond Him lives and moves unnoticed, unscrutinized and unadjudicated.

This superessential might of divine truth causes unquenchable thirst for the absolute knowledge of God. Nothing is true unless it is absolute or according to the Absolute. And it is precisely the absolute reality of this superessential fact which so profoundly moves the thinking soul that even in the moment of its transition it longs for light in order to be assured of its future path.

All great thinkers aspire to divine omniscience — the true knowledge of all spheres and conditions of life — in order to attain clear consciousness of the absolute reason and aim of their existence, with assurance of their immortal worthiness, immortal power and immortal blessedness.

Profound knowledge is the illuminating process of the eternal motive of truth, through which are attained the realization of the dominating superessential might of God, of the immortal aim of spiritual life and of the true significance of nature.

Absolute Omnipresence of God

Truth — the eternal light of God — in its superessential principle is divine contemplation, in its superessential unfoldment or process divine omniscience, and in its superessential effectuation divine omnipresence, the attribute of God which is the eternal source of infallible evidence.

Every relative definition has truth as the absolute ground of its evidence. Were it not for this superessential reality and actuality, no principle as such would be conceivable: consequently, no knowledge of law as such and no evaluation of any object would be possible.

Regardless of how relatively cognizable principles and laws may appear to the human mind they, nevertheless, evidence the absolute might of truth. It is the command of truth to scrutinize and to conceive all superessential, transcendent and entitative facts in their respective spheres in order that we may be enabled to obtain clear evidence.

In the superessential sphere the evidence of holiness is present in divine truth and love, for without holiness neither truth nor

love would possess the absolute sacredness which they universally reveal.

Holiness is present in divine perfection and eternity as the superessential principle of divinity. It is present in divine contemplation and omniscience as the supreme definer of all that is absolutely and relatively divine. It is present in God's eternal sacrifice, charity and goodness as the most sacred effectuation of divine determination, the sublimest goal of spiritual life.

In the transcendent sphere the evidence of the holiness, truth and love of God is present in His holy superspiritual plan of creation, in accordance with which souls may freely participate in, cooperate with and affirm His holiest life, as well as their own life in His holiest plan, for the sake of their immortal glory, might and beatitude.

The evidence of the holiness, truth and love of God is transcendently present in the very forces of the soul's will, consciousness and feeling — as the eternal ground and aim of their worthiness and existence. A spiritual life without the will to holiness, without a thought of truth and without sentiment for and interest in sacrificial values, is too absurd for serious consideration.

In our state of life the evidence of holiness, truth and love is present in the reason for righteous laws, for worthy rights and for worthy responsibilities and duties. It is present as the foundation of the soul's religious character and in the evaluation of natural things.

Supersoul, man and animal manifest, superspiritually, spiritually and naturally, the ineffaceable presence of the transcendent might of God. No creature possesses the power of self-creation and self-definition nor the absolute choice of providential conditions.

In no superessential attribute is the manifestation of divine right so convincing, so evident and simple as in the omnipresent might of God. None can will, think or feel, and nothing can live, except by virtue of the continuous presence of this absolute might. The irrefutable proof thereof lies in the fact that our self-consciousness and self-sentiency perceive the absence of absolute might in our own souls.

Were it not for the attribute of divine omnipresence, no soul could possibly have the slightest thought or feeling of God, and the logical purpose of life would be totally unintelligible.

The whole creation lives on divine providence, and divine

providence clearly reveals the omnipresence of the absolute might of God.

Only the blindness of our anthropomorphic visions and self-centered sentiments accounts for doubts with respect to God and for the debasing lack of faith in Him. We are so blind, and that through our own will, that we are unable to see our own selves in the sacred light of worthiness, truth and righteousness. As a consequence we cannot feel the total weight of responsibility before the tribunal of truth, with which we are constantly confronted in conscience.

We are continually living on the ever-present might of God. Their sacrificial emanation constitutes the living form of the super-spiritual conscience, their transcendent creation produces the forces and forms of the spiritual structure of the soul, and their extramanent might brings forth all natural forces in the being.

We have created neither conscience, the soul nor the body. And it is not possible for any undefinable force to produce clearly-defined forms of life, having the obvious purpose of worthy activity, worthy consciousness and worthy sentiments.

All active, conscious and sentimental processes are courses defined by causes and aims; hence, to deduce personal beings from impersonal sources is to contradict the first principles of logic and of reason.

DIVINE LOVE

THE character of divine holiness, which is the inmost self of God, is, logically, the *superessential principle* of absolute reality. The character of divine truth, which is the absolute definition of divine holiness, is, logically, the *superessential process* of absolute reality; and the character of divine love, which is the absolute fruition of divine holiness, is, logically, the *superessential effect* of absolute reality.

There is nothing nominal or merely ideal in God. In Him all is superessentially and absolutely real. The actuality of superspiritual, spiritual and natural lawfulness indicates incontestably an absolute source and bears testimony to the character of this reality. Thus love is the absolute fruition of divine holiness and the absolute realization and expression of the intimate life of God.

The superessential character of divine love reveals three effectuating attributes: *Absolute sacrifice*, *absolute charity* and *absolute goodness*.

These attributes constitute the eternal affirmation of divine holiness and truth, and are the eternal source of divine transcendence, with all its grandeur and splendor of creative might.

Absolute Sacrifice of God

Divine sacrifice reveals the superessential sentiment of God, into which all attributes of divine holiness and truth enter with divine ardor, in order to perform the supreme act of self-offering.

In this emanation of God, abounding in sacrificial fruition, each attribute of His holiness and of His truth glows with the motive of eternal oblation, revealing in each act an absolute sacrifice and transcendent wonder.

In this sacrifice divine holiness moves with the might of absolute determination, divine perfection with the might of irresistible sanctification, and divine eternity with the might of never-ceasing blessedness.

Divine contemplation moves with absolute light in order that

the divine sacrifice may be glorious; divine omniscience moves to impart perfect clearness to this holy act; and divine omnipresence moves with its overwhelming evidence and palpability in order to present the supreme proof of the eternal sacrifice of God.

In divine life all divine attributes move with perfect sacrificial mutuality. The absolute oneness — the superpersonality of God — constitutes the superessential principle and absolute source of sacrifice. Divine perfection reveals the holiest features of God — the sacrificial and sanctifying prototypes of all holy acts, visions and sentiments. And divine eternity upholds the immutable form of the fruitional might of God, whence the sacrificial might flows into all who are determined to partake in His holiest life.

So, also, divine contemplation sacrificially inheres in holiness, that it may shine by virtue of it. Divine omniscience sacrificially inheres in divine perfection, that the holy features of God may be revealed with perfect clearness; while divine omnipresence sacrificially inheres in divine eternity, that the immutability of God may be eternally worshipped, contemplated and loved.

Sacrifice dwells in eternity, the holiest abode of divine motives and of sanctifying and blessing acts. Eternity unfolds the superessential state wherein all divine sacrifices are performed for the highest glorification of God and for the glorious participation of sanctified souls in divinity.

Were it not for the sentiment of sacrifice in the soul, we could have no intimation of the divine. It is precisely this divine fruitional sentiment which evokes our noblest determinations and our highest visions. It also causes that restlessness in all souls which disregard this most precious possession.

Sacrifice is the only might of life which is self-sufficing, a divine power bestowed on those who are intensely determined to cleave to God as the absolute source, way and end of life.

All that live bow before the might of sacrifice. All that live adore it and long for it and partake in the blessing of this divine fruition.

It is the possession of sacrificial might which distinguishes the profoundly religious man. His riches are divine, hence his ennobling influence on all who come in inward contact with him.

Humanity, being in a state of religious infancy (to which it has reduced itself) is as yet unable to conceive this most effectual might of God and, ceaselessly following selfish motives, is devoid of in-

spiration, wisdom, righteousness and pure love — the indispensable conditions and rules of religious life.

Hence mankind's impotence for great endeavors, the confusion in human reasoning and the coldness of the human heart to all things divine. What is born of sacrifice can be understood only through sacrifice.

Human capacity for sacrifice is very small; yet, small as it is, it saves us from total anarchy and sustains the small superspiritual content of life that we possess.

Sacrifice constitutes the effectual superessential principle of relative life. Without this principle the soul would have neither origin nor aim and no worthy incentive and everlasting joy of life.

Absolute Charity of God

Divine sacrifice is that attribute of God through which His superessential might reveal their most intimate purpose, which is to unfold and make manifest the effectuation of divine holiness and truth. Divine charity constitutes the attribute of God through which the way and manner of this holy effectuation is performed.

Charity without sacrifice is impossible, because the act of charity is performed by virtue of the sacrificial might and sacrificial motive. And equally impossible is sacrifice without charity, for charity is the holy process which necessarily follows its holy sacrificial principle.

In the infinite applications of the life of God, divine charity transcends all other processes of divine activity in its irresistible compassion. The whole divine transcendence emanates from the superessential attributes of sacrifice and charity, and the eternal Fatherhood of God has its source in these holy attributes.

Arising out of the sacrificial might of God, each divine attribute glows with charity, encompassing all that is holy with ineffable bliss and joy.

The outflow of divine holiness is most charitable sanctification; the outflow of divine perfection is the overpowering might of charity; and the outflow of divine eternity is the all-permeating blessing of divine charity.

Divine contemplation is the most charitable eye of God, divine omniscience the most charitable vision, and divine omnipresence the most charitable demonstration of God.

Thus the eternal effectuation of the superessential life of God

culminates in divine sacrifice, with its concomitant charity, as the holiest course of sacrifice.

Out of the superessential might of charity arises the transcendent might of divine justice. The whole creation, with its superhuman, human and animal spheres, as well as all laws, forces and forms of nature, are sustained by the might of divine justice, the transcendent performer and executor of the motives of divine charity.

Justice has its root in charity, that it may uphold its sacrificial might. Its avowed inexorableness constitutes the sole might which brings wickedness to recognition of *its* desecration of the holy aim of life.

This in itself is a charitable act, without which a wicked soul would have to be annihilated. In the order of divine charity even the destruction of the most wicked soul is impossible. It must return to divine life, so that the divine childship in the soul may be restored and the sacrificial charity of God upheld and glorified.

Repudiation and expiation of sins and evil passions is, therefore, necessary for the vindication and maintenance of holy life and the reaffirmation and imitation of the sacrifice and charity of God.

Without the principle of divine charity, no remorse for evil deeds, no will to restitution and no incentive for the rehabilitation of justice would be possible.

The might of charity dwells under the whole mental and sentimental life, that the soul may see and feel the necessity for the charitable order of God, and find in this sublime order its sacred honor, enlightening visions and the power of sacrificial sentiments. It is charity which gradually elevates the soul to the sublime state in which the true image of God becomes apparent.

The knowledge of God demands adoration of His holiness, contemplation of His truth and love of His eternal sacrifice; but to be permeated with divine sentiments requires a heart that cannot be restrained from the intensest love of charity. The application of spiritual forces to charity is the broadest, the safest, the most inviting, the most attractive and the easiest road to the cognition and love of God.

God is most effectually the God of Love, and they who have no interest in divine love deprive themselves of the incentive for the knowledge of His transcendent plan of creation.

Absolute Goodness of God

Divine goodness is the aggregate form of the superessential sympathy of all divine attributes in general and of divine love in particular.

It is not so much the might of the absolute adoration of divine holiness that reveals the crowning expression of divinity which is goodness; or the might of sanctifying perfection; or the blessing might of divine eternity; or the radiating contemplation, the all-permeating omniscience, the palpable omnipresence of God. It is rather the absolute sympathy and harmony of all these mights through the eternal sacrifice and charity of God.

The superessential characters of God constitute the eternal prototype of divine sympathy. The holiness of God shines in the eternal splendor of truth, out of sympathy for absolute truth; and out of absolute sympathy for holiness and truth God performs the holiest sacrifice, His final and supremely sympathetic act.

All divine attributes are intimately bound up with divine sympathy, and thus the prototypical mights of God are revealed, not only in their perfect order but also in their supreme affection, harmony and beauty.

Each act of God is absolutely good, for it is full of divine sympathy. Accordingly, each act of the soul is good if it follows and affirms the eternal might of divine goodness.

The sacrificial emanation of divine sympathy is absolute. It suffers no imposition or imputation from false and evil sources, and it sets its sacred seal on every act and upon every fact that corresponds with its divine might. It enters where no other power has direct approach, and it proves its conquering might in the glory, harmony and mutuality of superspiritual life.

Divine goodness, as the most inwardly affectionate bond of all divine attributes, constitutes the superspiritually unifying might of all virtuous manifestations in spiritual life. All that is sublime, true and pure flows from this absolute source and harmonizes all worthy motives for this absolute aim.

Thus immaculate honor loves truth, and both aim at the sublimity of true love. Fortitude loves wisdom, and both love righteousness. And thus each power of each virtue loves every form and expression of virtuous life, because of their bond with divine sympathy.

No other sympathy, no matter how palpable, can compare with

virtuous sympathy. Unvirtuous sympathy is essentially sinful and has neither spiritual value nor enduring force and peace. It contains no superspiritual motive and does not aim at inward trust in God, unflinching veracity and righteous mutuality, without which disillusion and affliction are the inevitable consequences.

Divine goodness is the most affectionate messenger of divinity. Its might appeals to all souls in every providential sphere and station.

It is the most effectual power of religion, of the great spirits above us and of all worthy souls among us. Even in the sphere of animals goodness is not wholly extinct. It is there in various forms of attachments, without which life would be unbearable.

The might of goodness is the faithful supporter of altruistic determinations and the trustworthy instructor in worthy actions. Where the might of goodness is not the beginning and the end of our motives, thoughts and sentiments, there is no ground for honor and worthy life and no path for worthy achievements.

Finally, divine goodness is the most beautiful companion of innocence and the most inward joy of life. It prompts to beautiful deeds, to beautiful thoughts and to beautiful sentiments, and arouses the profounder aesthetical senses.

Its might moulds the features and manners of souls, expressing loftiness of sentiments and unfamiliarity with sins. It endows the soul with love for virtues — the spiritual power of inward worthiness — and fills it with the incomparable joy of being the faithful imitator of divinity.

Through this holy attribute the blessings of divine perfections are extended to all souls to whom divine childship is the highest goal and dearest treasure.

The above description of divine superessence, i.e., of the absolute characters of God, and of all attributes of each divine character, gives us a fair insight into the intimacy of the holiest life of God. Yet, to the human mind, absolute principles are very difficult of understanding unless a clear presentation of the connection of their superessential might with divine transcendence is given.

In following the process of divine transcendence we shall see the unfolding of the sacrificial acts of divine superessence. This unfolding reveals the eternal plan of divine creation in which all divine motives can be clearly recognized.

DIVINE TRANSCENDENCE

DIVINE TRANSCENDENCE

DIVINE superessence is the most adorable divine superpersonality, eternally living within its own absolute holiness, truth and love; while divine transcendence is the eternal sacrificial outflow and absolute revelation of the holiness, truth and love of God beyond Himself.

This transcendent emanation is the majestic, almighty and super-spiritual movement of God, through which the sacrifice of His holiness, truth and love is performed.

From this transcendent movement creation receives the eternal plan, the immortal existence and the sanctifying, guiding and blessing laws of life.

Divine transcendence proceeds in the form of three divine mightes which correspond with the three superessential characters of the holiness, truth and love of God, viz., —

The dominating might of God

The creating might of God

The operating might of God.

THE DOMINATING MIGHT OF GOD

ABSOLUTE holiness is the principal superessential character of God. Its attributes are oneness, perfection and eternity. Out of this superessential principle and center of divinity emanates the transcendent activity of God with the dominating attributes of

Transcendent majesty of God
Transcendent almightiness of God
Transcendent superspirituality of God.

Transcendent Majesty of God

The principal attribute of the dominating transcendence of God is His majesty, — the glorifying might of His holiness.

Holiness is eternally majestic — the one absolutely glorifying and sanctifying self-determination of God. It glorifies and sanctifies all that is sublime and worthy in a majestic manner.

The majesty of holiness constitutes the principle and law of adoration. It therefore dominates through adoration. No principle and no law is implicitly respected and inwardly accepted without this transcendent might of God.

All adoration, awe, admiration and esteem arise out of the eternal source of the glorifying majesty of divine holiness, and each worthy deed, sublime thought and profound sentiment is inspired and animated by this glorifying might.

The might of divine majesty subsists in the soul; it permeates its very essence and inspires our highest motives in order to sustain in us the immortal honor of divine childship.

Divine childship does not consist in the mere existential birth of our being, but rather in the participation of our being in the eternal life of God, that is, in His majestic holiness, in His enlightening truth and in His sacrificial acts of love.

Participation in the life of God constitutes the immortal, inviolable and unimpeachable dignity of the soul and instals honor as the dominating element of worthy life. The soul, being the rela-

tive carrier of the entitative reflex of divine majesty, suffers spiritual agony if it is devoid of this greatest of all superspiritual treasures.

Participation is a relative state and, as such, demands humility as the principal superspiritual condition, by virtue of which alone participation can be effective. Since humility is the dominating reflex of divine majesty in relative life, it is therefore the principal superspiritual law and the principal superspiritual form of divine worship, by means of which the divine plan and order of life can be realized.

Either in the deductive or inductive order, participation, humility and immortal dignity and honor are strictly inter-related factors.

Effectuation of immortal dignity is impossible without the law of worship or humility, for worship is the active principle of participation in the majestic life of God. No soul is, entitatively, self-made and self-lawful. Consequently, it possesses neither the principle of law nor of honor by reason of its essential forces.

In humility the soul reveals its affinity to God, and through humility it realizes its participation and faith in the life of God.

In humility the soul reveals its affiliation with God, and thus realizes its cooperation with and devotion to the eternal plan of God.

In humility the soul reveals its power for imitating God, and thus effectuates its affirmation of God and its profoundest gratitude for God's sacrificial gift of life.

Humility is, therefore, the supreme law of worship and the superspiritual source of sublime power, of logical vision and of ardent longing after superspiritual grandeur and spiritual purity. Moreover, it is the eternal bond of immortal glory, wisdom and beatitude and the living bond of religion, without which life becomes a passing fiction, as it were, of unruly and selfish passions, with their concomitant strife, delusion and debasement.

No soul can live without some degree of humility, for all virtuous inter-relations are mainly grounded in this power. The lowering of this holy power in us is the reason for our spiritual weakness and for our sins. Were a total absence of this virtue possible we should be surrendered to consummate devilishness.

Divine majesty must dominate, and the soul, in order to sustain at least a shadow of its honor, must, in some degree, follow this transcendent law of glory and worthiness.

It is the intense following of this superspiritual law of humility that produces profound sense of immortal honor and great incentive for exalted deeds, thoughts and sentiments. Truly superhuman are those who possess great humility, for their supreme goal is the sanctifying, most luminous and most beatifying proximity to God.

Divine majesty is the holy source of the light and atmosphere of humility, without which nothing sublime can be seen, nothing can live purely and no law can subsist righteously and be esteemed. All esteem, from the highest to the lowest, rests on this transcendent source and is lawfully dependent thereon.

Nothing is worthy that cannot stand the test of this transcendent law of divine majesty. The evaluation of the character of the soul, as well as that of natural things, is fundamentally grounded in this transcendent law, out of which the true sanction of all that is worthy and of value is derived.

Divine majesty is the transcendent might of divine holiness, reaching out from the highest altitude of divinity to the lowest level of existence. It is the ever-moving and ever-present transcendent might, the most intimate, most faithful and most devoted guide, and the most inward joy of all worthy spirits.

Its gloriousness is the holy focus from whence all light spreads and by virtue of which all becomes lucid. Hence, where reverence and esteem are lacking, there is no clear judgment. The power of judgment depends upon the clear estimation of the object.

Finally, divine majesty is the transcendent source and absolute ground of immortal glory and, therefore, the eternal attraction of worthy life, the goal of all worthy efforts and the sublime reason for all sacrifices.

Transcendent Almightiness of God

As divine perfection is the superessential movement of holiness, so divine almightiness is the transcendent movement of divine majesty. This latter movement reveals the eternally dominating acts of God.

In these transcendent acts God offers His own perfect might as the eternal prototypes of all holy and worthy activity.

This divine act of offering is an absolute sacrifice. As an absolutely sacrificial act it determines participation in, cooperation with and affirmation of God as the eternal course for all relative life, and

it demands that the soul shall everlastingly imitate the divine mights in order to be worthy of God's ineffable sacrifice and beatifying eternity.

Beatification is the eternal motive of the majesty of divine holiness, and divine almightiness the transcendent course and performance of this holiest motive.

Each superessential character of God, and each attribute of every divine character, emanates this transcendent might, that the glorification and beatification of relative life may be realized. Out of the superessential attributes of divine perfection, glorification and beatification arise the eternal work and revelation of transcendent almightiness.

The aim in this course of transcendent almightiness is sacrifice, the perfect demonstration of divine omnipotence. For this reason no might has so great and profound an effect as sacrifice. It carries almightiness within itself, and even in its relative performances it overwhelms, attracts, inspires and ennobles.

Nothing is originally produced by a created being. All that is known is discovered and imitated, and in this discovery and imitation lies the power of, the vision of and cooperation with the almightiness of God.

The understanding of the almightiness of God pertains mainly to superspiritual and spiritual factors, to holy determination, inward vision and adorable sacrifice. For this reason superspiritual and spiritual discoveries are of the utmost importance. Without them superspiritual and spiritual imitation and progress would be impossible.

He who has no clear vision of the almightiness of God is incapable of great fortitude of spirit, for the superspiritual law of fortitude is the transcendent reflex of divine almightiness.

The realization of this law constitutes the virtue of the soul's perfectibility, that the soul may attain and sustain the state of relative perfection — the true and devoted life in God.

No relative life can exist and progress without divine almightiness, and no soul can reach the highest sphere of life without cooperating with this divine might.

Furthermore, almightiness is the transcendent movement of the majesty of God and fortitude the superspiritual movement of glorifying humility. Almightiness is, to speak in human terms, the holy effort of God, and fortitude the most inward effort of the soul.

It is not so much the logical relationship and harmony of this transcendent fact as the affiliation with the dominating might of God that makes the virtue of fortitude so magnificent.

The soul is the most magnificent production of the sacrificial creations of God. Because of this origin, both the course and the aim of the soul must be magnificent. It is predestined to carry out the divine plan of its personal worthiness and honor through co-operation with and affirmation of the majesty and almightiness of God.

No soul is capable of imparting its own honor to another soul, regardless of how much it may desire so to do. Only the omnipotence of God possesses this eternal might. It is by reason of this fact that true honor is so highly admired, cherished and defended by every living being that possesses the slightest vestige of nobility in its inwardness.

Subjective worthiness and fortitude are the relative reflexes of the objective majesty and almightiness of God, without which neither knowledge nor sense of spiritual worthiness and fortitude could exist. These are not phantasms, but superspiritual facts empirically ascertained and the chief interest in honorable life. If we do not endeavor to understand and to love the majesty and almightiness of God, as the objective sources of our personal worthiness and fortitude, we can blame no one but ourselves for our debasing ignorance and apathy concerning things divine.

Transcendent Superspirit of God

Superspirituality is the transcendent reflex of the superessential eternity of God. It is the immutable form according to which the soul is created, on which it subsists, and by virtue of which it pursues its holy destiny.

This superspiritual reflex is the *objective principle on which subjective conscience is grounded* and thus maintains the inward contact of the soul with God.

This inward contact reveals that divine holiness is the supreme object of worship, the eternal ground of honor and the goal of worthy endeavor.

It reveals that divine truth is the only visual might by virtue of which immortal worship, honor and worthy endeavor can be recognized.

It also reveals that divine love is the highest incentive for the realization of divine worship and individual worthiness, which alone impart immortal beatitude.

These transcendent facts are the reason for the creation of the soul's volitional, mental and sentimental forces. The whole spirituality is grounded in and formed according to the transcendent superspirituality of God.

The spiritual will must, for the sake of its own life and honor, acknowledge holy principles and follow holy laws. The intellect must seek for and apply truth in all thinking processes. And the heart must desire and embrace all that is holy, true and full of love in order to be worthy and capable of blissful life.

The might of superspirituality dwells under every force and form of the soul. In the will the object of the psychic mover is immortal worthiness, that of the psychic movement immortal fortitude, and that of the psychic motive immortal beatitude; thus revealing the superspiritual reflexes of the superessential attributes of the holiness, perfection and eternity of God.

In consciousness the object of the soul's perception is divine light, that of its concept wisdom, and that of its complex of ideas simplicity; thus revealing the superspiritual reflexes of divine contemplation, omniscience and omnipresence.

In the force of feeling the object of sensation is sacrificial love, that of formal sentiment righteousness, and that of the complex of sentiments goodness; all of which reveal the superspiritual reflexes of the absolute sacrifice, charity and goodness of God.

The intrinsic harmony of the superessential attributes of God and their formal superspiritual emanations with the formal potency of the soul's forces is perfectly consistent. Unless this superessential and superspiritual order, in its relationship to the formal spiritual structure of the soul, is clearly conceived, neither full axiological appreciation nor logical understanding of religion is possible.

The lack of understanding of the objective ground, source and might of conscience is at the bottom of the whole human confusion in matters pertaining to religion and philosophy, and explains the astonishing want of earnestness in religious practice.

Where, in any religious doctrine, the inspirational superspiritual might, clearly revealed in conscience, is not taught as the Voice of God and the root of religion, we can expect no other results than religious indifference and inefficiency.

All spiritual forms in all spheres of life are essentially lawful adaptations to religious principles. The axiological analysis of the soul's volitional, mental and sentimental manifestations evidences this religious significance.

By reason of this transcendent fact religion is the most universal manifestation and, notwithstanding its anthropopathic forms, the most inward impulse of spiritual life.

Anthropomorphic and anti-religious interpretations, tending to deny the transcendent might of divine superspirituality, are results of religious ignorance and of the superficiality of individual sentiments with respect to the ground, importance and aim of life.

Furthermore, as the formal subsistence of spiritual life, transcendent superspirituality reveals the immutable laws and commandments for all deeds, thoughts and sentiments.

In all fundamental issues our mental faculties adhere to these absolute laws of life, and all determinations, thoughts and sentiments are judged according to them.

Transcendent superspirituality, therefore, is the absolute ground of subjective conscience and constitutes the absolute criterion of relative consciousness, as manifested in its relation to our volitional, mental and sentimental processes.

In the will to contemplate and to love the transcendent might of divine superspirituality consists the power of individual conscience and the soul's real attitude in respect to divine laws. Hence, an affirmative attitude reveals the positive state of the soul's elevation, a weak attitude that of its mediocrity and a negative attitude its debasement.

The volitional, intellectual and sentimental sublimity and power of great spirits, on the one hand, and the weakness, ignorance and selfishness of human souls on the other hand, evidences clearly this fact of the soul's inward status.

The life of conscience is the life in and according to the super-spirit of God. The dignity of the soul's virtuous will, of its intellectual force and of its sentimental sublimity and blessedness consist in the life of conscience, which means life in the constant presence of divine laws.

There exists no other form of contact with God than the superspiritual laws revealed in conscience. Deviation from this absolute and ever-insisting truth produces anthropomorphic creeds with their dogmatic insistence and fanatical intolerance.

There is only one absolute will of God and, therefore, only one holy form which reveals His holiest will: This form is His dominating superspirituality, which is not only the formal entitative subsistence of the soul, but also its most inward guide, its clearest light, its profoundest inspiration and its sole redeemer, comforter and promise.

Without the immanent might of superspirituality in conscience we could possess no worthiness, understand nothing clearly and love nothing purely. Each soul would become a monster of pride, greed, lust and remorseless selfishness. Indeed, these forces of ungodliness do rule all who have a low personal conscience and a lack of spiritual honor.

No vision of God, no clear and profound discernment and no animation for noble achievement is possible without sufficient elevation and clearness of conscience. And no elevation and no clearness of conscience is possible without the will to know and to love the superspiritual laws of God.

The majesty of God is the principal outflow of His superessential characters, and demands nothing less than the soul's consummate will to know and to love the "Highest and Best."

Hence longing and seeking for the "Highest and Best" are inherent in the whole spiritual life, and no motive is more exalted than the search for the superspirit of God. It is the leading motive of our participation and beatification in God's eternity.

The superspirit of God is the transcendent inspirer and beatifier of souls, in order that His eternal Fatherhood and our immortal childship may become glorious, lucid and adorably lovable.

Without this formal superspiritual relationship there would exist no real and logical ground for religion, no principle and no aim for worthy life and no reason for beatitude.

All divine attributes are represented in transcendent superspirituality, for it is they that constitute the lawful form of God's eternal creation; they constitute the superspiritual substance, on the eternal ground of which the spiritual substance, i.e., souls, and the natural substance, i.e., nature, live.

THE CREATING MIGHT OF GOD

THE dominating might of God is the principle of divine transcendence and the principal fact of superspirituality in creation. All that lives in the highest or lowest spheres is superspiritually, spiritually and naturally subjected to this transcendent might. This might is the real, ideal and sentimental ground and plan of universal life.

The creating might of God is the unfoldment or process of divine transcendence, through which the spiritual form of life — the spiritual substance — is called into being, in order that it may participate in, cooperate with and affirm the holiest plan of God.

Spirituality is the chief relative form of life: it is the creational reflex of divine superspirituality, which emanates from divine holiness, truth and love.

As the chief relative form of life, spirituality must primarily be considered in the light of its transcendent principle, and its transcendent purpose.

All relative life arises from the creative emanation of divine might, and can be logically conceived only through the divine acts of —

Transcendent creation
Transcendent predestination
Transcendent providence.

Transcendent Creation

The eternal motive of divine creation is the soul and the concomitant natural conditions in which the soul must perform its destiny.

The spirituality of the soul consists in the self-conscious and self-sentient will; in order that it may be able freely to participate in, cooperate with and affirm the life of God — and itself in the life of God.

This creating motive of God is supereminently sacrificial, and so reveals itself, not only in the essential purpose of the forces and

forms of the soul, but also in the soul's innate aspiration toward worthy deeds, thoughts and sentiments.

The self-conscious and self-sentient will, of which the soul essentially consists, has a transcendent sacrificial origin.

The soul's will derives from the creative holiness of God — the eternal fire of divine activity — as the relative product of his creative might, in order to participate in his holiness. In this relative participation consists the soul's affinity to God.

The soul's self-consciousness, the principle of consciousness and intellect, issues from the eternal light of divine truth — as the relative product of its creative might. In this relative cooperation consists the soul's affiliation with God.

The soul's self-sentiency, the psychological principle of all sentiments, issues from the absolutely sacrificial love of God — as the relative product of its creative might, in order fruitionally to affirm the holiness, truth and love of God, and thus to affirm itself fruitionally in their ever-blessing might. In this affirmation consists the soul's imitation of God.

The mystery of our being lies in the sacrificial creative act of God. God causes us to be His creational children, that we may live with Him in eternal glory, might and beatitude.

The total being is a universal reflex and imitation of His divine superentity, magnificent in its grandeur, immortal in its duration and blessed with the privilege of holy participation in the holiest life of its Creator.

The holiness of God is, then, the absolutely determining motive of our relative determination for holiness, His truth the supreme enlightening reason for our relative intellect, and His love the eternal example for our relative sacrificial determinations and deeds.

The superspiritual sacredness of the might of conscience (the infallibly guiding and blessing voice of the superspirit of God) is the eternal assurance of our elevation and security.

The dictates of conscience move the soul with incomparable might, clearness and affection to the profoundest recognition that divine childship constitutes the might of religion and the eternal ground and aim of our life.

That religion is the law of our relationship to God is clearly visible in the logical consistency and purpose of the soul's forces and forms for superspiritual aims; it is visible in the fact of con-

science, which demands that all deeds, thoughts and sentiments conform with this law.

The *will* is created for participation in divine holiness in order to secure its worthiness.

Its mover, the personal source and center of the spiritual will, must, by virtue of its relation to holiness, possess humility as the superspiritual ground and law for worthy voluntary acts. Without this superspiritual ground and law worthy deeds would command no esteem, no mutuality and contain no approbation and no inward joy.

The volitional movement, which is the inner course of the spiritual mover, must, by reason of its relation to the perfection of God, possess fortitude — the superspiritual power by virtue of which the “Highest and Best” is attained. Without perfectibility spiritual life would be senseless.

The volitional motive, which is the effectual form of the will’s activity, must, by reason of its relation to the eternity of God, possess beatitude, the superspiritual law and power of worthiest fruition, without which life would become ineffectual and unendurable.

Consciousness is created for cooperation with divine truth, in order that, in each instance of the soul’s free volitional life, the absolute reason, course and aim of its activities may be evident.

Perception — the mental principle of cognition — must, by reason of its relation to absolute truth, adhere to the light of God as the superspiritual ground and law of infallible vision. Without this ground and law perceptibility would be, and is, lost in confusing relativities, and objects become fundamentally incomprehensible.

Conception — the mental process of cognition — must, by reason of its relation to divine omniscience, adhere to wisdom — the superspiritual ground and law of conceptuality. Without this ground and law neither the value of objects nor the truth of ideas could be infallibly apprehended.

The complex of ideas — the mental effect of cognition — must, by reason of its relation to divine omnipresence, adhere to simplicity as the superspiritual ground and law of order and clearness, without which the whole mentality of the soul would, and does, become promiscuous and chaotic.

The *force of feeling* is created for the affirmation of divine love, in order that, in each instant of the soul’s activity, the overwhelming power, beauty and joy of sacrificial life may be felt and experienced.

Sensation, the principal form of the soul’s sentimental force, must,

by reason of its relation to the love of God, profoundly feel its sacrificial ground and law, in order to abide in the sacrificial atmosphere which alone imparts and reveals the sublimity of worthy life.

Sentiment, the process of the soul's force of feeling, must, by reason of its relation to the charity of God, follow the sacrificial law of righteousness, in order to sustain the power, wisdom and efficiency of its spiritual essence.

The complex of sentiments, the effect and totality of the soul's sentimental capacity, must, by reason of its relation to the goodness of God, fervently perform the divine law of goodness, in order to be filled with the immortal joy and beauty of life — the final manifestation of divine harmony and blessedness.

The whole spiritual type of the soul, with all forces and forms of its spiritual essence, is the relative image of the divine prototype.

It is this spiritual type, founded on the superspiritual prototype, which is eternally created by God. This type is defined as the substance of the soul which, together with the natural substance, constitutes the direct and complete creative act of God.

God creates no other existential forms. To do so would be incompatible with His transcendent majesty, almightiness and superspirituality. All other existential forms arise through the cooperative and co-creational agency of supersouls, dwelling in the spiritual sphere, whose task is to produce providential conditions in the natural sphere. This matter is explained in the succeeding chapters.

Only the superspiritual sphere — that immediately surrounding God — is the immediate emanation of the creative act of God, not the forms in the spiritual or the natural spheres for the many and varying volitional, mental and sentimental complexes, or physical world-systems of whatever kind.

It is, therefore, only in the superspiritual sphere that the perfect act of divine creation is clearly visible and tangible, and it is this holy sphere which is the living symbol according to which all succeeding spheres can be fully comprehended. All processes and effects are clearly conceivable once their controlling principle is known.

By reason of this transcendent fact, so clear in its logic and glorious in its sacrificial significance, fallen souls, notwithstanding their passions, crimes and vices, must return to the original state in which God created them.

Regardless of how many epochs and efforts it may require, and through how many providential stations it must pass, the soul must

return to the immediate nearness to God, whence it willfully departed. For the sacrificial motive of divine creation is as irrevocable as it is absolute.

Not only the motive, but also the performance of the act of sacrificial creation, is absolute, and the human idea that God "has" created, as if in time and space, is wholly erroneous — the result of our anthropomorphic way of thinking.

Space and time are mere providential and natural forms, necessary for the relative being but not for the absolute Superbeing.

Neither the soul in its spiritual essence nor any essential force of nature "has been" created in any defined past or space. *They are in a continuous state of creation* and perpetually live through the eternally creating act of God. If for one moment the creating activity of God should cease, in that moment the whole universe would disappear.

Spiritual and natural worlds cannot exist by themselves. They have no absolute force in their own essence to exist for even one instant. It is the creational stream of entitative substances, sacrificially issuing from divinity, that causes and sustains their being.

To repeat: divine creation consists wholly in the sacrificial emanations of the three entitative substances — the superspiritual, the spiritual and the natural.

The superspiritual substance constitutes the creational plan of God — the transcendent reflex of divine life. It reveals itself in the dominating divine laws operating on the conscience of the soul.

It is God's principal creative act — for the sake of the soul's participation in, cooperation with and affirmation of the life of God. Such participation, cooperation and affirmation are the absolute principle, course and effectuation of holy and worthy life.

The spiritual substance constitutes the autonomous souls, endowed with volitional, self-conscious and self-sentient force, in order that they may follow the creational plan of God and thus participate in, cooperate with and affirm His sacrificial motive and life.

The spiritual substance is the processive substance, because it logically proceeds from and tends toward the superspiritual substance as its eternal ground and aim.

The natural substance furnishes the providential conditions of spiritual life. Each spiritual being is endowed with this force of natural instrumentality, illustration and utility, in order to manifest externally the stages and capabilities of its life.

This natural substance is the effective substance, because it constitutes the final expression of the externally formal superspiritual and spiritual activity, mentality and sentimentality of souls.

The three substances are universal and logical in their transcendent order. The superspiritual substance is the dominating might of God, the spiritual substance the entitative concomitance with the superspiritual substance, and the natural substance the entitative concomitance with both the superspiritual and spiritual substances.

The interrelation of these substances is perfect and evident in their essential manifestations. They prove themselves in all axiological and logical deeds, thoughts and sentiments of individual life. In all rational and righteous undertakings we avail ourselves of natural things for spiritual reasons, and we employ our spiritual forces for the sake of superspiritual aims.

These creational substances constitute the immanence of the creative might of God in the relative being, but not the immanence of God Himself, as is illogically asserted in the anthropomorphic tendency of pantheism.

The absolute Superbeing does not live in the relative being. It causes and dominates the relative being by virtue of the transcendent might of its absolute holiness, truth and love, which are also the sublimest and profoundest objects of all relative life.

There exists no contradiction between transcendence and immanence. Divine transcendence is the majestic principle and motive of creation; whereas immanence is only its almighty process, by virtue of which the substances of relative beings are immutably sustained.

The confusion in philosophy relative to the term *substance* is due to its abstract presentation. Substances are not absolute. Nor is it possible to define either the spiritual or the natural substance without the axiological substance of superspirituality, the sole universal might of concrete, clear and synthetic discernment and evaluation.

Furthermore, the concept of either a single or a twofold substance would contradict the three laws of logic — the law of the logical principle, of the logical process and of the logical effect, by means of which alone logical concepts are attainable.

Substances derive from the creative might of God and stand in relation to His might. An independent substance without holiness,

truth and love as its ground and aim would be logically inconceivable and actually worthless.

The superspiritual, spiritual and natural substances are the sole effectuation of the creative might of God, as is clearly perceivable in their universal order and co-creative potency.

Finally, divine creation is not an arbitrary or necessary act of the almightiness of God, as is taught by some ancient traditions, but the transcendent sacrifice of God, arising out of His holiest characters and attributes. It is the eternally free and sacrificial emanation of divinity—for the sake of our immortal participation in the holiness, truth and love of God. Sacrifice is an essential expression of freedom, superessentially and transcendently divine and, consequently, the holy and most concrete norm of relative freedom.

This overwhelming transcendent fact cannot be too strongly impressed upon and inculcated into the human soul, and no thoughtful man should allow himself to be without the constant consciousness of this all-embracing truth.

Divine creation is the transcendent bearer of the eternal law of divine light, without which all relative visions would be doomed to inevitable confusion. This holy law arises out of the superessential contemplation of God, and in itself constitutes the concrete revelation of His absolute truth.

Transcendent Predestination

As transcendent creation arises out of the sacrificial emanation of the superessential contemplation of God, so transcendent predestination issues from the sacrificial outflow of the superessential omniscience of God.

The superessential life of God is the absolute principle of His transcendent activity, through which the revelation of His mights is performed.

Participation of the soul in divinity is the sacrificial motive of divine creation and cooperation with the mights of God the sacrificial motive of divine predestination.

Divine motives are absolute causes of the essential forms of relative life, and each absolute cause, by virtue of its dominating might, is followed by its inalienable aim. Thus all causes, even in their most relative expressions, contain aims as the necessary revelation of their inherent potency.

The soul is caused by the transcendent sacrifice of God and, therefore, must reveal the relative power of its being in accordance with that cause by virtue of which it has its being.

Likewise, every spiritual force and form of the soul is predestined to cooperate with the creational cause of its life, that it may attain and possess the absolute sanction of its sacrificial origin and aim.

Transcendent predestination, however, is not tyrannical. The sacrificial motive of the soul's creation contradicts this subjectivistic insinuation with overwhelming clearness. If man, indeed, with his predominantly self-centered predispositions, could possibly acquire the might of divinity, he would certainly become a confirmed tyrant. But God is not a relative creature. He is the absolute creator.

Though in its original state the soul is endowed with the power of consummate participation in, cooperation with and affirmation of divine life, God in no way compels the soul to fulfill His holy will, to follow His absolute truth or to embrace His eternal love.

The soul's essence, consisting in the self-conscious and self-sentient will, has complete freedom as regards its intrinsic attitude, for only through freedom of action can it show the real import and merit of its life.

The significance of divine absoluteness is beyond any subjectivistic implications. Its absolute definition is superessential holiness, truth and love.

God creates no spiritual slaves, but free souls that may freely live in and with His perfect might. He never forces the soul even to acknowledge His absolute holiness, truth and love: a fact which is plainly visible in the attitude of millions who have neither faith in nor devotion and gratitude to Him.

Religion is the profoundest ground and law of freedom, and on that ground only, which is superspiritual, can the elevation and progress of the human character be attained.

Religion does not compel, but teaches and invites to sacrificial activity. It dispels all fatalistic mysteries and elucidates the reason, the way and the highest concern of life. It attracts our inwardness and warms our hearts to sacrifices — the root and branch of everlasting glory and beatitude.

Furthermore, divine predestination is the transcendent course through which the might of religion takes hold of the soul. It is the objective might of divine superspirituality and the transcendent law of spiritual dignity, wisdom, righteousness and goodness.

Were it not for this objective superspiritual might of religion, the whole spiritual life would become utterly groundless and senseless. It would have neither concrete logical reason for its existence nor any rational aim. The transcendent purpose through which the cooperation of the soul with the might of God is accomplished lies in divine predestination.

The whole wisdom of the soul consists in the understanding, recognition and love of our transcendent destiny; without such a destiny all issues and values of life would be wholly irrational and impossible.

Nothing is performed without a purpose, regardless of how relative it may be; and all relative purposes, in their very essence, adhere to absolute purposes in order to receive absolute sanction.

The whole labor in earnest scrutinies and judgments is ultimately nothing but a searching after the absolute sanction, the superspiritual might which dominates all worthy efforts and clearly shows the transcendent predestination of spiritual beings. It is this superspiritual fact, universally manifest in the entire mentality and sentimentality of spiritual life, that renders responsibility in all spiritual operations so insistent and so permeating.

Were it not for the sense of transcendent predestination in conscience, neither the thought nor the feeling of responsibility could exist. There would be no reason for honor and duty, and these two most vital factors of our life would have to be considered as mere subjectivistic impulses or instincts.

The harmony, however, of worlds, sublime logical visions, sacrificial achievements, demands of social justice and enlightenment, as well as human happiness, are not results of mere instincts and impulses; they have their origin in predestination, the transcendent urgency within the inwardness of all spiritual life. The ever-recurring question, "What will be?" has essentially a predestinational significance.

Moreover, predestination is the transcendent unfoldment through which the sanctification of souls is eternally effectuated. The highest as well as the lowest souls in creation cleave to this transcendent revelation as to the sole safety of their lives. There is no other absolute safety.

Even in our limited sphere, with its defective superspiritual manifestations, predestination constitutes the most inward sense of our visions and desires. From our birth to our grave the tendency

toward spiritual growth is clearly revealed in our unceasing effort to become better, more enlightened and less depraved and selfish.

What is it that causes this gradual growth to higher life? It is the enlightenment of our personal conscience by the ever-inspiring foreordainment of God; and it is the virtue of wisdom, reflecting from this divine foreordainment, which actuates us to superspiritual and spiritual progress.

Predestination is therefore the transcendent reality of religion. Dignity, truth and love of spiritual life are contained in its transcendent might. Nothing is worthy that has not received the absolute sanction of holiness. Nothing is true that is not approved by holiness. And nothing possesses everlasting and blessing love that is not the logical result of the holiness and truth of God.

"Thou shalt be holy in my holiness, thou shalt be enlightened by my truth, and thou shalt be exalted through deeds of sacrifice, that thou mayest be worthy of my eternal love" is the ever-resounding voice of the transcendent predestination of God.

No spiritual creature can escape transcendent predestination. Though its fall be ever so often and ever so low, it must finally, by virtue of its transcendent origin and aim, return to its original state of dignity, power and blessedness.

The power of re-vindication lies in the superspiritual capacity of the self-conscious and self-sentient will, whose inherent object is the fulfillment of divine predestination, the eternal plan of God.

Transcendent Providence

Divine providence is the transcendent act of the superessential omnipresence of God and, as such, the eternal testimony of His creative might.

It is that act of God through which the substance of nature is created, in order to furnish the just external conditions of relative life.

The substance of nature creationally emanates from divine extramanence, which is explained in the last part of this work.

In the whole spiritual life, from the highest to the lowest, nature constitutes the *instrumental medium* through which spiritual activities are unfolded, a fact which is discernible in all collective and individual conditions of life.

Every soul is endowed with this principal instrumental force

of the natural substance, as that medium by means of which its automatic body is formed adequately to its superspiritual attitude and spiritual capacity.

The *illustrative* force of nature is the process of the instrumental force, exhibiting the capacity of its inherent purpose, as, indeed, all illustrations logically do.

Accordingly, all physical forms, from the largest to the smallest, clearly illustrate the instrumental capacity of spiritual functions and superspiritual reasons.

Because of this fact every natural form has its inherent significance, and it is this significance which constitutes the fundamental object in the studies of nature.

Significance means illustration of spiritual and superspiritual factors. Otherwise there would be neither conception of value nor of potency of natural illustration.

The physical body of the soul illustrates the degree of spiritual potency for superspiritual aims, as is evidenced in the different appearance of the virtuous and of the depraved man and in the physical structure of animals. Because of this illustration we are able consciously to perceive, or sub-consciously to sense, the significance of such physical expressions.

The *utilitarian* force of nature is the result of the two preceding natural forces. All natural forces are inherently serviceable and useful.

Abuse of these providential purposes causes the soul to fall beneath its spiritual dignity, with consequent descent to lower spheres in which its natural force may be adequately restricted.

Nature, with all its automatic forces, is the most visible and tangible gift of God. It is the external concomitance of internal spirituality and must, therefore, be understood in its sacrificial, though automatic, essence, in order that there may be due insight into its real significance and value.

The complete elucidation of the logical consistency of automatic nature with autonomic spirituality is given in the last part of this work. What we have here to consider is its strictly providential function, which visibly and clearly affirms the transcendent providence of God.

Each soul is provided with that force, form and condition of nature for which, according to God's superspiritual plan, the soul has spiritually made itself fit.

Great forces and sublime forms of nature are not given to small souls existing in spheres distant from God.

Humanity is only beginning to search for the almighty plan of God, and this search is due more to innate intellectual inquisitiveness than to inward fervor for holy truth. For this reason our intellectual attention is directed to nature far more in its factual and superficial phenomenality than to its eternal principle, reason and aim.

Such study may cause temporary mental satisfaction, but it cannot solve the most crucial questions of our life, which are eminently superspiritual.

Underneath all serious studies of nature dwells the subconscious undercurrent of the Absolute. Without the clear cognition of the spiritual forces and formal capacities of the soul with respect to its superspiritual aim, and without the necessary knowledge of the logical laws and categories which are the definitional norms of clear judgment, both the Absolute and the providential value of nature must remain an insoluble riddle.

That nature is the providential instrument, the automatic force of illustration and the object of spiritual utility should be evident.

We have not created the universal laws and forces of nature, but we are providentially provided with them.

Nature has no self-conscious and self-sentient will. It has only the instrumental force for serving the self-conscious and self-sentient will.

In our little sphere of life this instrumental force is very limited, because our spiritual capacities and superspiritual achievements are small. The construction of solar bodies and planetary systems is reserved for souls that live far above us, and whose participation in God's creation is great and intensive.

We are yet too weak in sacrificial determinations, thoughts and sentiments to be able to perform great co-creative acts. We are just beginning to learn the providential value of nature and, accordingly, can imitate only a few of its minor features.

Our visual and sensual capacity is also too limited to perceive the magnitude of the natural being, and our astronomical and chemical instruments, notwithstanding their ingenuity and value, are mere toys relative to universal providential potentialities.

In the process of natural instrumentality lies the natural illustration, through which each spiritual being externally reveals its motives, thoughts and sentiments. All natural forms in the universe

are constructed by motives, concepts and sentiments, that they may manifest their spiritual capacity and superspiritual purpose.

Thus great souls, living in the nearness to God and controlling powerful instrumental forces of nature, co-creatively produce the natural conditions and forms for the subordinate and less worthy souls. This graduation of co-creativeness continues down to the lowest sphere, where the instrumental capacity becomes small and its concomitant illustration uninspiring, defective and often horrible, as is evident in the bodies of many men and animals.

Uninspiring, defective and often fearful indeed are the natural conditions in which we live. The darkness of the night, storms, moral and physical cataclysms, diseases, death and the uncertainties of the morrow illustrate our inward dispositions, emotions and instincts and our spiritual misery.

Has God deliberately and directly created all these natural conditions and forms, as so many are inclined to believe?

Indeed not. God's direct creative act is absolute and perfect. It extends solely to the lawful form — the self-conscious and self-sentient will — of the soul, endowed with the complete providential equipment of the natural substance and dwelling in the nearness to God. The subordinate spheres are inhabited by souls fallen in greater or less degree from their original creational position; and for these the illustrative conditions and forms are co-creatively furnished by the greater souls, in accordance with God's eternal plan.

Were it not for this incontrovertibly logical and absolute plan, not only the immortal importance but even the very sense of life would have to be denied.

Souls in the highest sphere must be great saints, great philosophers, great naturalists and great artists, as is clearly indicated by the incontestable superspiritual tendency of the best and noblest among us.

It is the task and labor of these great spirits to produce and form the providential conditions of lower spheres according to the order of divine justice. In this task their highest activity, intellect and sentiment are exhibited, and their sublime freedom, dignity, power and sacrificial love developed and unfolded.

Spiritual freedom, therefore, is no contradiction of divine providence, but an affirmation of it. Only he who conceives freedom as a mere subjective wilfulness fails to understand this harmony with

the might of divine providence. We are not owners of the being, but rather cooperative subjects in the being.

Finally, nature manifests utility, the resultant expression of its instrumentality and illustration. It not only provides the means for our external life, but also serves as a means for gifts of love. Its essential value consists in its usefulness to educational ends.

To clothe the naked, to warm the shivering, to feed the hungry and to heal the sick are deeds of love. These and similar acts constitute the sole positive and really substantiated reason for utilitarianism. Every other interpretation of this term is not only degrading but absurd, and leads humanity to social strife instead of social harmony.

Nature is neither an antithesis nor an antagonist of the soul, as is taught by some ancient theories. It is rather an external analogy with spirituality, as spirituality is an internal analogy with superspirituality.

There are neither virtues nor sins in nature as such, but only natural expressions of the character of virtues and sins, revealing the spiritual tendencies toward the good or evil. In the essence of nature exists no self-conscious and self-sentient will, as in the essence of the soul, but preordained, lawful and analogically corresponding forces for the external instrumentality, illustration and utility of spiritual life.

Sin does not consist in the rightful love of nature, but in the preponderance of this love over the love for divine superspirituality, which is the eternal ground and aim of our being.

According to axiological and logical order, the first and supreme love belongs to God — as the absolute principle — and to all divine laws. In the second place comes the love of spiritual beings, according to the degree of their cooperation with the ruling love of God. And, last, comes the love of nature, which follows the superspiritual and spiritual values which it phenomenally represents.

For this reason every honorable and virtuously sensitive man feels unrestrained contempt or pity for him who devotes his whole life to material gain, luxury and physical satisfaction.

Furthermore, divine providence gives us the simplest and most effectual proof of our outward dependence. It demonstrates that, with the exception of our own sentiments (the spiritual fabric of our life), all we possess is only conditionally ours.

If in our earthly life divine providence is not sufficiently recog-

nized and adored, it is mainly because of the failure to understand its transcendent principle, the sacrificial creation of God. All intellectual cavilling pertaining to divine providence is the direct consequence of this failure. Nothing is understood and nothing ever can be understood without the transcendent motive and axiological reason for existence.

Transcendent providence constantly testifies to the sacrificial effect of the creative might of God. From our birth to our grave it provides for us, as it always has provided for us in our past lives and, correspondingly with our virtuous or unvirtuous determinations, always will provide for our future.

If we follow the sacrificial motive of God, so clearly revealed in His transcendent predestination, our outlook for a great future becomes wonderful. If we do not follow this motive we can only remain impotent, brooding in darkness and living on that paltry, narrow and inefficient sentimentality which so often depresses and embitters our hearts. Or, if we are steeped in crimes, we can only descend to that horrible abyss of animaldom where virtues cease to be the visible guide and force of worthy life.

All the spheres and systems in the being are providential abodes of souls. Sanctified souls live in the providential nearness to God, in glory, might and beatitude; whereas sinful souls must remain in the providential remoteness from God until they turn their hearts to His holiest face and retrace their steps toward Him.

It is erroneous to maintain that felicity or misery pertain exclusively in our inward state. Though it is true that felicity is the result of superspiritual attainments, and that misery is the result of their disregard, yet, in the universal order, nature, by reason of its existence, adds its necessary providential conditions in order to express these states visibly and tangibly. Otherwise, neither a worthy interest in nature as such, nor in our temporal and local activities, could be substantiated.

Religious life, relative to nature, consists in the simple and modest use of its instrumental, illustrative and useful forces, for the purpose of superspiritual aims. Any other use weakens the soul and causes spiritual debasement.

Can providence be applied to divine decrees and to individual help? Indeed it must be, for its provisional potency supplies the very means for the effectuation of divine justice.

Nations, families and individual souls, whenever they disregard

or abuse providential advantages are, according to the intensity of their trespasses, abased either in this or the next life.

On the other hand, misapplied faith in providence is frequently evidenced by the average religionist who, though sincerely believing in God, prays for specific providential acts according to his desire or distress, when these petitions have no superspiritual justification. This is the faith of childish souls who believe that the almightiness of God can be diverted from its just providential courses.

There is, however, no denying the fact that individual providential actualities exist, and that they are strictly connected with the operating guidance of God, in which souls in superior spheres are taking part.

Prayers for providential favors are rarely justifiable, because prayers essentially pertain not to providential advantages but to the attainment of superspiritual inspiration and enlightenment.

The providential conditions of humanity are not only just but very liberal, a fact which every intelligent man is able to observe, if his judgment has a superspiritual foundation. Nothing deteriorates the spiritual character of man more than the possession and selfish use of providential abundance, a sin all too common among men.

THE OPERATING MIGHT OF GOD

EMANATING from the superessential character of divine love, the operating might of God reveals transcendent solicitude for the soul, in order to sustain and promote its spiritual dignity, veracity and sacrificial sentiments.

Being essentially relative, the soul cannot subsist exclusively on the creational substance of its being, because this substance itself is dependent not only on the creative act of God, but also on the divine reason for and plan of this transcendent act.

It is this transcendent motive of God, inherent in all forces and forms of the spiritual being, which constitutes the living contact with God and the sacramental might of religion.

Since the realization of this holy contact on the part of God is absolutely free and sacrificial, its imitation on the part of the soul must also, however relatively, be free and sacrificial.

The realization of the plan of God in the soul is effectuated by His operating might, which reveals His divine attributes of —

Transcendent guidance

Transcendent justice

Transcendent beatification

TRANSCENDENT GUIDANCE

Divine love, as the superessential principle of our being, constitutes the most effectual and inspirational reality of spiritual life.

Nothing is as permeatingly real, and nothing reveals the power of inspiration so forcefully, as love — the sacrificial might of God, by virtue of which we live and pursue our destiny.

All sublime deeds of which the soul is capable are invariably the issues of sacrificial love and the most inspirational factors in existence. Thus it is that even in little and imperfect expressions, sacrificial love always inspires to dignity, truth and inward joy of life.

Love is the leading motive of worthiest sentiments and the result of worthiest determinations and thoughts. Nothing great and sublime can be accomplished or conceived without this leading motive.

Inspiring by virtue of its superessential principle, and transcendent in its operating might, divine guidance constitutes our inner contact with God.

In the performance of our worthiest deeds we sense an inspirational influence, and thus experience this inner contact with God. Only the addiction to sinful passions makes humanity unable to perceive clearly this superspiritual contact and to feel palpably its inspirational operation. For this reason this contact is called mystical, a term highly esteemed by profoundly religious souls, though frequently derided by those who have neither respect for nor knowledge of the essence of religion.

The might and fruitfulness of religion lie in the inspirational guidance of God, for the transcendent activity of each divine attribute not only impresses the attentive conscience, but also endows it with soul-permeating incentive and power.

Whether or not the soul attains spiritual dignity, power, enlightenment and sacrificial sentiments depends, however, upon the degree of free cooperation with the superspiritual inspiration in conscience.

There are three degrees of spiritual determination: passivity, activity and intensity. Each of these degrees of determination either follows or disregards the laws of God. Consistently with these three psychological degrees there are three modes or courses of divine guidance — the *external*, the *inward* and the *intimate*.

The External Course of Divine Guidance

The external course of divine guidance pertains to souls with more or less passive motives with respect to superspiritual laws. Owing to deeply imbedded passions, acquired by habitual sinfulness in past lives and in the present life, the original will to worthiness has become weak, the vision of the plan of God gloomy and confused; while the heart of the soul has sunk to that level of sentiments in which it believes itself the main reason and aim for the satisfaction of its own endeavors and desires.

In this state the soul has lost the sense and power of absorbing superspiritual inspirations and, in consequence of this loss, has become self-centered, selfish, obtuse and disrespectful with regard to the superspiritual ground and aim of life.

It has lost humility, the glory and might of divine childship and

the living source of faith, devotion and gratitude. It has supplanted these holy factors with faithlessness, self-devotion and ingratitude to God and fellow-creatures.

It has lost fortitude, the heroic might of sublime achievements, and so has become the prey of pride, vanity and arrogance.

It has lost beatitude, the heavenly state of its origin and immortal joy and, as a consequence, is chasing after the fleeting moments of ephemeral ambitions and sensual pleasures.

It has lost the clear vision of God, the wisdom of religion and the character of simplicity and is, therefore, addicted to subjectivistic theories, creedal idols and all sorts of national and social ideals, none of which reveals the convincing power of sincerity and truthfulness.

It has lost the love for God, and with this loss the profound sense of righteousness and of the beauty of goodness,—living expressions of the might of religion. Regardless of the universal fact of the justice of superspiritual laws, the human soul has substituted self-love as the common standard of life, with its inherent discord, strife, envy, greed, voluptuousness and other ungodly manifestations.

The only religious worth the average human soul has still retained is the casual and feeble aspiration for superspiritual elevation. In this particular fact consists the whole religious worth which humanity maintains; a worth unknown in the animal sphere.

Yet like animals, though more peacefully, consciously, purposefully and less selfishly, the mass of humanity is predominantly devoted to nature, to material comfort and to physical delight. It is to this intensive devotion to natural possession and fruition that the external course of divine guidance is directed.

Nature is the providential instrument for the exercitation and discipline of our spiritual forces. If this providential law is disregarded and abused, as it is in all instances of intense devotion to natural possession and fruition, then nature becomes the source of confusion and suffering.

It is true that nature fills the infantile soul with its appealing phenomenality, to the exclusion of superspiritual and spiritual interests. Its possession and fruition, however, become commonplace, transient and intrinsically disillusioning. Because of its inherently external attraction it imparts only momentary satisfaction, but no immortal joy.

The abuse of nature causes the weakening of the instrumental

body, with consequent ailments and sufferings and, worst of all, the morbid consciousness of failure in respect to the soul's superspiritual destiny.

There is neither conscience nor honor in the mere possession of natural resources. Such possession is justified only if it is employed to virtuous ends and for the spiritual education of souls.

If humanity has no insight into and no will to affirm the providential value of nature, it can blame no one but itself for the consequences of worldly ambition, hostile rivalry and cruel heartlessness.

These manifestations are the logical result of the passivity of the soul with respect to the superspiritual order of God, and to the perverted application of the soul's forces to external aims, which in themselves are no real aims, but simply the natural conditions for real aims. Real aims are superspiritual and represent immutable and eternal values.

At no time is the possessor of great material means considered a great spirit, even if he is a temporary benefactor. Nor is a rich nation or family esteemed because of its wealth. Events prove that wealth vanishes as something unimportant and superfluous, without leaving a trace of grateful memory. But the memory of great spiritual leaders and teachers remains ineffaceable. It is by far the best heritage we possess.

Impotent, through the passivity of virtuous motives, humanity struggles more for external means of existence than for the power of conscience and spiritual dignity. The result of this impotence is clearly illustrated in the instance of death. The reluctance to depart from this earthly abode, the lack of the firm conviction of personal immortality by reason of the justice of God, the unconcern relative to one's future station of dignity and power and, at best, the partial or wholly fatalistic abandon to the inevitable, are the predominant sentiments of departing souls. What man does not care to see and feel, death, our providential educator, achieves.

In no instance is the soul so strongly moved in its conscience as in the tragedy of its self-love, with its confusion and depression. It is the call of conscience to a life deficient in worthy achievements and, in the case of death, the last exhortation, while, at the same time, the consoling hope that, in its future station, light and illumination may be attained.

In the awakening of the soul's conscience from its spiritual pas-

sivity to superspiritual activity lies the extent of the external course of divine guidance.

Permeated to the core of its being with passion for nature, and heedless of the superspiritual order of God, the soul can be reached in no other condition so effectively as in the disillusion of its devotion to nature. Thus what we are wont to call evil is nothing but an external condition for the limiting of our passions and for prompting us to superspiritual endeavors.

In this external course we are taught that natural conditions must be used to superspiritual ends. Conscience and reason prove the justice of this absolute demand.

Owing, however, to our fearful remoteness from God, the consciences and concepts of humanity are infantile. We reason from our small subjective standpoint and subjectivistic premises, devoid of broader knowledge and profounder experience in superspiritual and universal values.

To humanity the voice of God is indefinite and unclear. Neither in our educational institutions nor in our intellectual visions and sentimental convictions is conscience the foremost law and rule of procedure. Yet in all practical relations conscience constitutes the universal and most imperative ground and factor for all our deeds, judgments and sentiments.

No man has created or invented conscience. It is there as the most actual, universal and essential foundation of our life.

The elevation or debasement of conscience in us causes respectively the high or the low standard of our character. We cannot act, think and feel worthily without conscience, and yet this most visible and palpable superspiritual fact has no prominent place in our literature and art, or even in our theologies.

Because of its passivity with respect to conscience — the consciousness of superspiritual laws — humanity cannot be other than full of passion, faithlessness, irrationality and fundamental selfishness. It remains blind to its transcendent destiny and insensitive to divine inspiration. It is in fearful want of sensibility with respect to sacrifice as the supreme proof of spiritual honor and greatness; it reluctantly esteems sacrifice, but rarely practises it.

The mass of men are filled with spiritual rudeness and disregard for conscience, and cannot be awakened from irreligious torpor save by means of the low providential conditions in which they live.

The Inward Course of Divine Guidance

The inward course of divine guidance pertains to the active state in the fulfillment of the soul's destiny.

This state manifests the first serious awakening of the self-conscious and self-sentient will with respect to the superspiritual task of its mental and sentimental capacities.

Passive life yields little or nothing, and though in this state inspiration is not wholly absent, it is rarely effective. Inspiration, the secret nerve of religious life, cannot enter, much less implant, its divine seed in the soul that is impervious to superspiritual influence.

Yet it is precisely divine inspiration which every worthy soul desires. It longs to receive the inspiration to great deeds, illuminating thoughts and sacrificial sentiments.

The inward course of divine guidance is more active, and demands more active cooperation on the part of the soul.

In the beginning of this state the soul becomes more conscious of the great weakness of its will, unclearness of its thoughts and restlessness of its sentiments with regard to its superspiritual task and spiritual dignity. It turns its eye toward its inwardness, examines its sinful state and realizes that passions are its tyrants and the sole reason for its lack of spiritual honor and power.

This act constitutes the first earnest concentration on conscience and, at the same time, the first earnest step in the conversion of the soul to God.

Passions which, despite aspiring sentiments, relentlessly hold the soul in their grasp, are the first object of attack. They must be curbed, restrained and gradually rooted out so that the original freedom for virtuous life may be regained.

Being the antithesis of virtues, passions are the destroyers of the power of will and honor, the source of mental confusion and the degrading agents of our sentimental forces.

As virtues express the affirmation of the divine will, so passions express its denial. Hence upon them the soul, in its active state, declares unending war.

It is the most difficult struggle the human soul can undertake, for, as has been observed by many a thoughtful man, it is easier to conquer cities and countries than to conquer one's self. And yet this superspiritual battle must be fought for the sake of our superspiritual dignity and progress.

Superspiritual dignity and progress can know no standstill. They live on continuous action. If activity be once arrested, they are in danger of decline.

Divine inspiration, whether directly or indirectly, operates continuously, and it is only our subjectivistic and egoistic pride, with its spiritual dullness and apathy, that debars us from the clear vision and palpable feeling of this undeniable superspiritual fact.

Good parents inspire their children with the best that is in them, good teachers with their example and knowledge, true friends with the whole power of their mental and sentimental attainments; but God, the absolute source of inspiration, inspires all souls with His ever-reviving and blessing transcendent might.

The active movements of the soul, however, vary in their forces. There are many calm and deliberate determinations to lead a more worthy life. There are fewer but more deeply stirring movements in our inwardness toward a strictly virtuous life. And there are those rare outbursts where the inward activity for the acquisition of virtues moves every psychic force and form of the soul to its utmost profoundness.

The inspiring might of God extends to every degree of virtuous determination with corresponding might of its divine support, in order that, commensurately with the motive of edification, the soul may be upheld, encouraged and fortified.

Every man with profound spiritual insight and superspiritual interest experiences this fact within himself, and knows that all earnestly religious souls have similar experiences.

This operation takes place in the personal conscience, regardless of confessional formality. The fact of supreme importance in religious confessions is precisely the superspiritual fact of divine operation and inspiration. Confessional forms possess intrinsic educational values whenever they conform with this essential might of religion.

Divine inspiration proves itself in the holy influence and might it exerts on all deeds, thoughts and sentiments in the formation of a profoundly religious character.

While in the passive state personal conscience is infantile and, consequently, unclear and insensitive with regard to the inward worthiness and real task of life it becomes clearer and more sensitive in the active state. The self-conscious and self-sentient will

becomes more anxious and solicitous relative to the probity of its motives, thoughts and sentiments. It strives after divine sanction.

Accordingly, in the first stage of virtuous activity, the soul begins to heed the superspiritual laws, which, in the passive state, are neglected or disregarded. It begins to make the practice of goodness a habit. It begins to esteem worthiness in the human character and to exercise scrupulous solicitude with respect to honesty and righteousness. It resolves to cultivate sacrificial sentiments through self-denial and to practice sincerity, veracity and modesty, without which neither truth nor wisdom is attainable.

Having thus arrived at the right understanding and feeling of the importance of these initiatory virtues, the advancing soul begins to realize the fundamental necessity of attaining humility, with its inherent powers of faith in and devotion and gratitude to God, without which energy for worthy deeds and inward security, peace and joy are impossible.

The first stage of religious activity involves the process of purification, and, in order to achieve purification, the combat must be active. The coarse passions of pride, spiritual impotence, inveterate pessimism or flighty optimism, sluggishness of mind relative to religion, vanity, falsehood, insincerity, malevolence, envy, greed and sensuality must be fought to a finish. Virtues are inspirational and sanctifying in their essence, and demand a free field for effective growth. They will not enter an impure heart. Their sacredness forbids that.

Yet if in its inwardness the soul is prepared for divine inspiration and deeply affected by it, the process of purification continues regardless of all seeming obstacles. Divine inspiration never works in vain. If but once the soul is deeply touched thereby, it has no rest until the ascending path to God is entered.

Grief and remorse, resulting from realization of the sinful state and of committed evils, are mitigated by sincere effort toward full restitution. And whenever immediate restitution is impossible, this resolution involves the inescapable obligation to make due restitution at the first opportunity, be it here or in the next life.

This resolution is the first step of the moved and inspired conscience and the unfailing sign of religious earnestness and sincerity. There are many who pretend conversion, but, without complete atonement for committed evils, conversion is superficial and ineffectual, as is clearly seen in the want of their virtuous progress.

In the second stage of virtuous activity the soul makes its real advance. Impelled by the inner guidance of God, it resolves on righteousness as the safest and most practical rule of religious life, in order to attain greater power for and illumination and discernment in superspiritual achievements. There are but few truly righteous souls, even among those who practice religion.

Righteousness is that virtuous power which demands that all deeds, thoughts and sentiments be weighed in conscience according to the holy law of God, transcendently arising out of His super-essential attribute of charity.

Without righteousness, spiritual energy, clear logical vision and stability of pure and lofty sentiments are unattainable. There is not the slightest doubt that the scarcity of righteous men among us accounts for the continuous strife, confusion and general disorder in humanity.

Yet righteousness in itself is only an executive virtue. It needs the urge of sacrificial motives, thoughts and sentiments, because sacrifice is the ground and source of its life and of its unceasing power.

Furthermore, to prove the purity of sacrificial power, motives must be made clear through sincerity, veracity and modesty, which, again, depend on the wisdom of cleaving to the light of God.

At every step of divine inspiration and virtuous progress an inward battle must be fought. Our passions, though weakened by divine inspiration and by our cooperation with it, are not wholly destroyed and still exert a secret and perverse influence on our decisions.

Forces which for ages have been our prompters and corrupters, and have so strongly permeated our self-conscious and self-sentient will as to cause us to lose even the vision and sense of our holy origin and aim, cannot be driven out instantly or even speedily. At the slightest relapse of our conscience into passivity they are certain to reassert their evil influence.

Negligence in religious resolutions, our narrow and mediocre religious mentality and the fact that our sentiments habitually tend to what is nearest to our common instincts and desires, are foes with which there can be no compromise. They are the fundamental obstacles to our religious rise, and the soul that is not willing to combat, to conquer and destroy these spiritual foes is incapable of virtuous achievements.

The low state of human motives is mainly due to indifference and unresponsiveness to divine inspiration, as well as to heedlessness and lack of attention to great religious examples. Each soul receives inspirations and sees their results in virtuous examples. It trembles under this holy pressure, but seldom follows and accepts such examples whole-heartedly.

The term "inspiration" is a strictly religious term; and if this sacred expression is not taught in religious doctrines as the living guidance of God, neither profound interest in religious knowledge nor zeal in spiritual discipline can be expected.

It is precisely the absence of this superspiritual illumination which accounts for the lack of great thinkers, great preachers, great missionaries, great statesmen, and for the religious and moral inarticulation in our educational institutions.

The soul that is not disciplined by great struggle for virtues can have no profound compassion for suffering humanity. Nor can it have the ardor for superspiritual light that clears our mental darkness and reveals the heavenly regions above us. The greatness of Moses, Buddha, Confucius and Jesus was the practical result of inward struggle and profound compassion.

The third stage of the inward guidance of God consists in inducing the yet insufficiently advanced soul to acquire the utmost realization of the sacredness of its own life. Such realization, however, requires most active training in humility, fortitude and beatitude, the three characters of divine childship.

Affinity to, affiliation with and imitation of God constitute the eternal ground of the creational plan, for the sake of participating in, cooperating with and affirming the mights of God.

Humility is the supreme attitude with respect to the divine motive and aim. It is the highest possible state in which the soul can live and realize its faith in and devotion and gratitude to God — the three-fold form of superspiritual life through which all worthy deeds, thoughts and sentiments are everlastingly revealed.

The logical correspondence between divine affinity, participation and faith is clear. We cannot have a living faith in any object in which we do not participate. And we cannot participate unless we possess the spiritual force for participation.

Equally clear is the logical correspondence of divine affiliation, cooperation and devotion. None can be devoted to a cause without

the right of cooperation. And cooperation is nothing but the active course of affiliation.

Finally, logical correspondence between divine imitation, affirmation and gratitude lies in the evidence that gratitude is realized in the reciprocity of good deeds, thoughts and sentiments, the affirmation of which reveals the imitation of the might of God.

It is not enough, however, to understand the logical consistency and harmony of these superspiritual and spiritual interrelations. They must be realized in our spiritual inwardness, through the highest activity of our will, in order to attain the highest degree of inward inspiration.

The lack of inward activity causes humanity to be what it is — so impotent in superspiritual motives, so limited and confused in its mentality and so utterly selfish in its sentiments.

Faith, devotion and gratitude, the three forms of humility and the most effective religious powers, constitute the most inward focus of spiritual life. No soul can live without them, and its whole weakness and wretchedness is attributable to the want of active realization of these holy powers.

We avail ourselves continually of faith, devotion and gratitude without heeding their dominating might and holy source. They are applied in all our worthy relationships. We know that personal honor without faith in worthiness, without true devotion to worthy causes and without active gratitude for worthy deeds, is impossible. Honor is logically grounded and intrinsically lives on humility. All strictly honorable deeds are performed in consequence of this fundamental virtue.

The objective point of the inward guidance of God, and of the active course of the soul, is the recovery and full development of its inward spiritual honor.

In this degree of activity faith is no longer a mere religious sentiment or formal belief, as is superficially assumed in the passive state. Nor is faith any longer only a rule of purification from passions and of mere obedience to divine laws, as it is in the first and second degrees of the active state. It is an active life in divine inspiration, which begins to fill the soul with virtuous potency.

Through this virtuous potency the last vestiges of passions are eliminated, that the power of virtues may unfold the full freedom of holy life.

Then faith in the holiness of God becomes the leading impulse

of the will, devotion to the truth of God the constant mental occupation, and gratitude for the love of God the supreme animation of the heart. Then the soul so palpably feels the might of divine inspiration that the slightest cessation of it causes inward despondency and distress.

With each rise in virtuous activity the sacrificial motive of God becomes more clear, and the urgency for its fulfillment more forceful. The clearness and tangibility of this motive inspires fortitude, the energy for sanctification, for the sake of which the self-conscious and self-sentient will is called into being. And the most active fulfillment of this divine aim imparts beatitude.

In consequence of this high spiritual state, all mental efforts are directed to the light of God in His holy plan, and all shadows of the sinful past are removed by the ever-rising inspiration of divine truth.

Earnest truth-seeking, consisting not in mere knowledge but in its active realization in deeds, begins in this most active state. Truth cannot be attained without very active preparation in virtue. And it is because of the lack of this preparation that humanity sees only relative and incoherent fragments of truth.

Truth, being essentially holy, demands highest glorification, holy energy and consummate love, in order to enable us to realize its divine character.

The operative might of truth consists in inspirational enlightenment, and every earnest thinker is conscious of this superspiritual fact. But inspirational enlightenment enters no soul which is not prepared to hold it in its inwardness and be guided by its holy might.

Consequently, wisdom, the law of truth relative to our deeds, thoughts and sentiments, is the attainment of highly virtuous life. For this reason it is so rare even among the best men on earth. Profound wisdom is the attainment only of highly virtuous spirits and cannot be broadly applied to our passion-ridden world.

Simplicity, the effectuation of truth and wisdom, is the final mental virtue, existing only partially in the lower degrees of virtuous activity. Sincerity of will, veracity of mind and modesty of attitude, the inherent forms of simplicity, are rare superspiritual jewels among human souls.

The virtuous soul has nothing to pretend, nothing to misrepresent and needs no artificial cloak to hide its inwardness. It fully

realizes its weakness when compared with the world-embracing activities which are the ultimate goal of its life.

Only small souls look downward in order to compare their assumed superiority with those who outwardly appear to be beneath them. Only lofty souls look upward in order to see their own spiritual incompetence and to strive after the transcendent grandeurs of God.

In the consummation of the active course, the volitional and the mental capacity are both exercised for the attainment of sacrificial love,—the absolute proof of the soul's divine origin and aim. It is this proof of sacrificial love, shining through all sublime deeds, which moves, teaches and attracts less advanced souls to the glory and truth of religion.

In this consummation of the active course, sacrifice, righteousness and goodness become the holy habit in all motives, mental processes and sentimental desires, and divine inspiration the constant solicitude, the living bond with God and the source of unceasing animation and joy.

Then, also, conscience becomes not only the pulsation of our motives and the light of our mind, but likewise the stronghold of our sentiments, by virtue of which our likeness to God is partially restored, the active worship of our heavenly Father reaffirmed and, in a great measure, the glory of our divine childship regained.

Through this partial restoration of the soul's likeness to God each active virtue attains a heavenly momentum unexperienced before.

The sense of the soul's intrinsic honor becomes so keen and powerful with respect to the ever-urging inspiration of God that nothing short of the attainment of holy might satisfies its ardor.

The force, the animation and the penetration of intellectual faculties become so potent that only consummate vision of the holiest might of God can appease the inward thirst for heavenly knowledge.

And the power of the heart becomes profounder and greater until, in this immortal vessel of love, the whole boundlessness of the sacrificial love of God finds its everlasting dwelling.

So, at the consummation of its spiritual activity, the soul stands like a beatified hero at the entrance to divine eternity, of which it has been said, "This is the gate of heaven and the just shall enter therein."

Only very few souls on earth have approached this high state of superspiritual elevation; and only a small part of this inspirational experience, as revealed in the teachings of oriental and occidental mystics, has ever entered into the religious consciousness of humanity.

This inspirational experience of the mystics, however, is so diverse in its presentation, and often so enshrouded in confessional formalism and ascetical practices, that its profound religious force can be perceived only in that singular harmony of humility, wisdom and sacrificial love which characterizes these exceptional spirits as the greatest teachers of religious inwardness.

The Intimate Course of Divine Guidance

Being wholly purified from the influence of passions, and endowed with all active virtues, the soul, upon entering this state, attains a holy power and freedom incomprehensible to those who have neither intense interest in nor profound knowledge of the boundless potentiality of divine inspiration and providential order.

This intensive state is the just and logical outcome of the highest active degree of the preceding state. Only very unclear glimpses into this intense life have thus far been presented to us.

In order to elucidate this holy state, let us consider that intimate inspirational relationship cannot take place unless the soul has the will to concentrate intensely on this holy intimacy. Nothing great is imparted to those who make no corresponding effort toward the attainment of divine grandeurs.

The average religious soul, urged by innate admiration of spiritual sublimity, directs its attention to the extraordinary greatness of men or of nature, without logical thought and sentiment concerning the absolute principle of eternal grandeur.

Yet there are no relations without principles, for relations essentially pertain to principles. If principles are denied or unheeded, relations as such have no axiological foundation and no logical force in our convictions.

Since, however, the character of the soul is of greatest individual concern, and since every spiritual being is intrinsically evaluated according to its superspiritual worthiness, it is clear that it can attain no superspiritual growth and elevation without the inspiring might of the superessential principles of holiness, truth and love.

Living at an incalculable remoteness from the center of divine

truth and, because of the weakness of virtuous motives, endowed with very limited visions, the average man has no more understanding of the tremendous spheres beyond our little life than a worm has of the comparatively extensive sphere of a profoundly thinking man.

Furthermore, we have been taught so little concerning the great life beyond, and so timid, fanciful and inconcrete are the usual expositions of future life, that, despite the universal longing for it, this great life has never become the object of our deepest concern, as it ought to be. Indeed, if spiritual life in its might and greatness is not clearly presented in its highest state of virtue, no intense interest in our immortality can be awakened.

Only souls wholly free from self-centeredness, and endeavoring intensely to imitate God and to fulfill His holy will, are entrusted with highest inspirations,—the sanctifying breath of God.

The intimate guidance of God consists in repletion with the intensest inspirations, which the soul has lost through sinfulness and for which it longs with intense ardor.

In the beginning of this intense state all attained virtues receive a more powerful inspirational impetus than they ever experienced in the preceding state, that they may possess the greatest efficiency with respect to the participation in, cooperation with and affirmation of God. In this state God approaches the soul directly, in order to reveal His unshadowed face and to fill the soul with His own divine might.

In this state the whole self-consciousness and self-sentiency of the free soul is intensely concentrated on the superessential principle, with the purpose of most ardent imitation.

All virtues must attain the highest potency and harmony in their superspiritual interrelations, in order to correspond with the most harmonious attributes of God, Who is the eternal source of holy power, wisdom and beauty.

Souls endowed with such power cannot be found on this earth. Yet we can clearly understand this holy power by means of earnest logical scrutiny of the actual and potential progress of a highly virtuous life. Its growth has no end in the ordinary comprehension, for its end is God. And with God are His dominating, creating and operating might, with which the soul must be prepared to cooperate, through intensive sanctification.

In the beginning of this state of intensive sanctification, the soul,

for the first time in the course of its ascent, finds the living God, and in Him the profoundest realization of its divine childship.

To us human beings divine childship and the Kingdom of God are only aspirations; holy, true and most blessing aspirations indeed, but no realities. It requires intense virtue to realize divine childship and the Kingdom of God, and intense virtue is the last thing in which the human soul is earnestly interested.

Consequently, notwithstanding constant aspirations, men have only the most superficial idea of religion and a very inefficient animation for the eternal bond with God.

Religion is the highest logic and the most reasonable course of life. Its progressive might cannot be arrested by relativistic and opportunistic interpretations, for its ground and aim are absolute. Religion is the way of heaven, the eternal course of highest power, wisdom and beatitude, for which every worthy soul is longing.

Religion flows from God and reflows to God. It is the transcendent cycle of all holy life, from which no creature can escape and in which alone every creature finds its sublime and beatifying existence.

The reestablishment of virtues must be accomplished, and the superspiritual balance of the particular mights achieved, in order that the soul may partake in the great co-dominating, co-creative and cooperative life of the sons of God.

Life in heaven or near heaven does not consist in mere mental contemplation, sentimental ecstasy or indolent quiescence, as is taught by the idealistic and sentimental trend of thought of oriental and occidental mystics and philosophers. It consists rather in the highest and most intense efforts pertaining to participation in the life of God, Whose holiness, truth and love constitute the most intense prototypes of all conceivable intensity.

The neglect of this absolute truth in the teaching of religion is sufficient to explain the pathetic dreaminess of humanity, the absence of virtuous animation, the general inefficiency and lack of earnest interest in religious life.

It is true that humanity cannot be raised with one leap to heavenly life, but it is also true that, unless it receives a clear presentation of the great spheres of immortal life, it will not, regardless of all promises, be profoundly interested.

Only he who works intensely achieves the most. Worthiness, personal honor, wisdom, profound knowledge and the might of sacrificial love are all objects of highest achievement.

It is precisely for the sake of this holy achievement that God, in His sacrificial creation, has endowed us with the autonomic self-conscious and self-sentient will, the essence of our personal ego.

The superessential and transcendent attributes of God are the absolute prototypes of life and, consequently, the supreme objects of all spiritual endeavors, thoughts and sentiments. In the realization of these supreme objects of life consists the most intimate contact of the soul with God.

The inspiring might of God is frequently perceived and sensed in the momentary intensity of profoundly religious souls even in our present life. In the highest state, however, this intensity is not momentary but continuous, great and supremely potent.

Holy inspirations are the eternal urge of divine love, and prove their dominating might through immaculate purity, world-embracing wisdom, superspiritual splendor, profoundest affection and enduring blessing.

The great saints, prophets and philosophers have attained their greatness through inward attention to divine inspiration. Fragmentary as inspirations have been in our human state they, nevertheless, are the highest superspiritual treasures we possess, and by virtue of them our souls are enabled to pursue the course of spiritual progress.

In the intense process of superspiritual determination, in the nearest sphere to God, the soul attains complete sanctification. Sanctification is not merely a freedom from sin, as is generally understood, but the highest repletion with divine mights on the part of God and the most intensely virtuous heroism on the part of the soul.

Sanctification is the perfect endowment with highest dignity, power, wisdom, knowledge, and sacrificial might. Even the saintliest soul on earth is a little soul compared with the great sainthood in the nearness to God.

As soon as the harmony of virtuous potency, consisting in the highest unfolding of each virtue, is completed, the perfect adherence to God is realized and the true image of God restored.

The soul now lives in the highest heaven, in the immediate nearness to God, and directly participates in the transcendent grandeurs of God, in order to cooperate with them in every one of its motives, thoughts and sentiments; for in this state God is the highest inspirational impulse of its sanctified life.

This participation endows the soul with the highest glory, which is transcendently divine, and, through this glory, with the power of cooperation with divine justice, for the guidance and beatification of souls in all lower spiritual spheres.

In consummate affirmation of this transcendent act consists the God-like attitude and might of the soul and, notwithstanding the general inability to see this most important issue of our life, the worthiest spiritual efforts clearly indicate its reality.

No virtuous man is ever satisfied with himself, for he feels the want of greater virtuous power, and works for its enhancement with inward longing. The attempt to lead a holy life is the logical consequence of his spiritual elevation. Unless this process of great and ever greater endeavors is arduously followed, the experience of a great life cannot be known, nor can great inspirations enter into the soul.

If divine attributes, out of which the inspiration of virtues eternally arises, are not the fundamental part of religious instruction, it is impossible to be actuated to great earnestness in religious life. In the perfect imitation of divine attributes consists the great power and purity of the individual conscience and the sublime realization of the eternal bond with God.

In the immediate nearness to God, His absolute holiness, His absolute truth and His absolute love are the living objects of constant and most intensive adoration, contemplation and inspiration. In this superspiritual contact consists the whole intimacy of God with sanctified souls. Accordingly, adoration without holiness is godless, contemplation without truth senseless, and inspiration without sacrificial love impossible.

The sublime dignity of life flows from God, the eternal dispenser of existential grandeurs. Indeed, it dwells under the whole spirituality and nature, but only through intense determination, intense thought and inmost desires of the soul can this superspiritual fact be fully realized.

Difficult as it is, from the standpoint of our low station and limited spiritual experience, duly to describe the great life of virtuous intensity in the highest sphere or heaven, it will, nevertheless, be possible, in order to apprehend its reality, to present a few illustrations in the succeeding chapters.

Transcendent Justice

Transcendent justice is the eternal outflow and reflex of the superessential charity of God and, therefore, the eternal process of that divine operation which consists in the adjudication of entitative conditions relative to the soul's elevation or debasement.

For a complete understanding of transcendent justice it is necessary to fix one's attention upon the superspiritual, spiritual and natural factors which constitute the totality of life. The logical sequence of these essential factors in the being makes transcendent justice obvious.

Superspirituality, the outflow of divine eternity, dominates all spiritual and natural life.

Spirituality, the autonomic essence of the soul, lives on the dominating superspiritual laws, in order to affirm and realize worthiness, wisdom and pure love, and thus to prove its holy origin and aim — consisting in the participation in, cooperation with and affirmation of God.

Nature, the automatic essence of life, consists in natural instrumentality, illustration and utility, and expresses the degree of superspiritual significance in the external forms of spiritual beings and their providential conditions.

In this cosmic interrelation we perceive not only the real harmony in the being, but also the transcendent justice of this lawful harmony. It is just that natural phenomena are utilized by spiritual beings, and spiritual beings are ruled by superspiritual laws, which are absolute and immutable both in their principle and in their universal processes and effectuations.

Let us now consider each of these essential factors of life with respect to transcendent justice, that we may be enabled to recognize not only its transcendent might but also its universality:

Superspirituality is the eternal ground, plan and law of divine creation and, therefore, the essential form of religion.

It emanates from the superessential attributes of God, and in all its revelations reflects the absolute determination of God.

These revelations are not only logical in themselves, but also supremely just; they are prototypical of transcendent justice.

Religion is the bond with God and, as a divine bond, per se eternal. Since the soul is essentially relative, it may, by a mere act

of will, momentarily release itself from this divine bond, but God never releases the soul from His absolute covenant.

Spirituality, created according to the divine prototype, for participation in, cooperation with and affirmation of divine life, contains the might of justice, inasmuch as it cannot be released from its principle without denying the majesty and almightiness of God and the justice of the soul's existence.

Majesty and almightiness of God are evident in the absolutely just dominion of worthiness, wisdom and sacrificial love in life.

Religion, the superspiritual motive of the soul's creation, reveals itself in conscience and logically verifies the transcendent purpose of our being.

It reveals that the purpose of our will is glorious worthiness. Any other reason for our will is preposterous, and is so proved in all unworthy activities.

The self-conscious and self-sentient will contains three distinct psychological forms — the volitional mover, movement and motive, each of which has a corresponding religious or superspiritual purpose, namely, glory for the volitional motor, fortitude for its movement and blessedness for its motive.

The justice and logic in the spiritual relation of the will to the superspiritual purpose and religious law are absolute and incontestable.

Consciousness — the projection of the will's self-consciousness relative to the cognition of superspiritual, spiritual and natural objects — has likewise three distinct psychological forms: perception, concept and the complex of ideas. Each of these mental forms has a corresponding religious purpose, namely, divine light for perception, wisdom for concept and simplicity for the complex of ideas.

Without this formal superspiritual purpose and religious law for consciousness, justice and logic would be unknown.

Feeling — the projection of the self-sentiency of the will for the possession and fruition of superspiritual, spiritual and natural objects — has also three distinct psychological forms: sensation, specific sentiment and the complex of sentiments. Each of these sentimental forms has a corresponding religious purpose, namely, sacrificial love for sensation, righteousness for the formal or specific sentiment and goodness for the complex of sentiments.

Worthiness and wisdom — the individual conditions for the

realization of justice — would be impossible without this sentimental lawfulness of religion.

Glorious worthiness, glorious fortitude and glorious blessedness are the transcendent ground and might of religion, and each of these laws is supremely just and inspiring.

Divine light, wisdom and simplicity are the transcendent illumination of religion, and each of these laws is supremely just and enlightening.

Sacrificial love, righteousness and goodness constitute the transcendent realization of religious life, and each of these laws is the effectual builder of righteous characters, lofty visions and noble dispositions in which small and selfish interests have no place.

All these fundamental laws of religion affirm transcendent justice and reveal the great way to the grandeurs of the supreme determination of God. And every delinquency in the fulfillment of these transcendent laws, or their denial, brings forth injustice and unworthiness.

Thus religion constitutes the just ground and chief agency of spiritual life in the sense that it demands worthiness, veracity and pure love in all spiritual expressions.

Logic is a strictly spiritual science. It involves the definitional order of mental operations and judgments in all perceptions, concepts and complexes of ideas.

In itself logic is based on the transcendent principle of justice, for the justice of valuation constitutes its definitional essence and aim. Hence its ideal form must, by virtue of its essence, effectuate transcendent justice in all logical operations.

Logic contains three ratiocinative laws — the law of the logical principle, the law of the logical process and the law of the logical effect.

These laws of ratiocination reflect the order of the chief super-spiritual laws of worthiness, truth and love — worthiness as the principle, truth as the process and love as the effect of volitional activity.

The justice in the analogy of the superspiritual laws with the logical laws is perfectly clear.

Furthermore, each logical law contains three categories which correspond with it: The law of the logical principle contains absoluteness, objectivity and causality; the law of the logical process

contains relativity, subjectivity and finality; and the law of the logical effect contains definibility, negativity and positivity.

Scrutinizing the order of these categories, we see their absolutely just succession of norms, necessary for logical judgment, and their just correspondence with the superspiritual laws or axiological categories.

Worthiness, the transcendent reflex of divine holiness, is the absolute law of spiritual life and conduct. It constitutes the axiological ground for the category of absoluteness in the intellect.

Fortitude, the transcendent reflex of divine perfection, is the superspiritual movement toward the object of perfect worthiness. It constitutes the axiological ground for the category of objectivity in the intellect.

Blessedness, the transcendent reflex of divine eternity, is the superspiritual result of worthiness and fortitude. It constitutes the axiological ground for the category of causality in the intellect.

Divine light, the transcendent reflex of divine truth, is the superspiritual ground of all mental relations. It constitutes the axiological ground for the category of relativity in the intellect.

Wisdom, the transcendent reflex of divine omniscience, is the highest force of subjective contemplation, and thus constitutes the axiological ground for the category of subjectivity in the intellect.

Simplicity, the transcendent reflex of divine omnipresence, is the purpose of all relative manifestations, and thus constitutes the axiological ground for the category of finality in the intellect.

Sacrifice, the transcendent reflex of divine love, is the most real definition of worthy life. It constitutes the axiological ground for the category of definibility in the intellect.

Righteousness, the transcendent reflex of divine charity and divine justice, is the superspiritual scale of judgment whereby all negative spiritual and natural factors are measured relatively to their worthiness and value. Righteousness, therefore, constitutes the axiological ground for the category of negativity in the intellect.

Benevolence, magnanimity and joy, the transcendent reflexes of divine goodness, are the effectual and positive values of spiritual life. They constitute the axiological foundation for the category of positivity in the intellect.

In all these specified relations and correspondences, it is not so much the analogical and definitional coherence as it is the inherent

transcendent justice in these relationships and analogies which concern the earnest thinker.

Neither mental nor natural science can be clearly understood without the knowledge of the logical laws and categories and their superspiritual significance.

Next is the science of psychology, which is closely connected with the superspiritual science of religion and the mental science of logic.

Though the relation of the soul to the superspiritual laws of religion has been clearly stated at the beginning of this chapter, it is necessary again to present the structure of the soul in the light of superspiritual and logical laws, in order to show not only the psychological connection and correspondence with these laws, but, above all, the transcendent justice which permeates the essential structure of the soul with respect to the divine plan.

The essence of the soul consists fundamentally in self-conscious and self-sentient will. Thus the self-conscious and self-sentient will is the spiritual principle, while the force of consciousness is the spiritual process and the force of feeling the spiritual effect in the soul. This definition gives us the logical concept of the formal structure of the soul.

Its origin, ground and purpose are holiness, truth and love,—the superessential sources of all superspiritual laws,—according to which the soul is enabled to lead a worthy life.

Consequently, holiness is the absolute object of the will. Without this object the will would have the logical right to act as an irresponsible, incarnate devil.

Truth is the absolute object of consciousness. Without this object consciousness and intellect would possess the logical right to lie consummately.

Love is the absolute object of sacrificial sentiments, without which the soul would have the right to act as an all-devouring moloch.

That justice rules in the creational plan of God is evident from the preceding statements.

These statements, however, may be considered too rigidly formal and give occasion for an objection to the effect that the soul is here defined as a mere psychic machine which must follow its absolute originator.

Yet when we consider that this transcendent lawfulness represents the sacrificial might of God for the sake of our participation

in His divinity, then this rigid lawfulness reveals a transcendently just might without which no earnest and noble soul would wish to exist.

It is more in sentimental than in other manifestations of life that we feel the might of justice, and it is in a state of fomenting and confusing passions that we realize its absence.

Whether it be the will or the intellect or the sentiment in all their psychological forms and functions, each is under the guiding might of justice, which it either affirms or denies.

In nature transcendent justice is equally clear. The fundamental forces of nature are mechanical energy, radiation and vibration which, in connection with our psychic life, concretely express their essential instrumentality, illustration and utility.

Instrumentality is the principal force of nature, because it is the natural instrument for the illustration and utility of spiritual actions, thoughts and sentiments.

We discern thoughts and sentiments in natural manifestations, which could not be phenomenally revealed without the instrumental force of nature. It is in the illustrative power of this instrumental force that we intuitively perceive and sense spiritual factors and functions often greatly surpassing our own capacities.

Nature as such has neither will nor mind nor heart. It merely illustrates the functions of the will, the mind and the heart in all its automatic features, even as a mechanical structure illustrates the work, intelligence and sentiment of man.

In his anthropomorphic limitations, the average religionist attributes all physical forms to the creation of God, and many natural scientists deny the existence of God because of the incompatibility of imperfect physical forms with the idea of a "perfect being."

Neither of these views is logically justified. The act of divine creation consists exclusively in the creational emanation of the substance of the soul and of the substance of nature, each with its inherent lawfulness. The habitual subjectivistic interpretation of relative factors with respect to the Absolute shows, in its injustice and lack of logic, the great confusion in human mentality.

The nature in which we now live is the just providential condition for the fulfillment of our destiny. It is the most adequate instrumental, illustrative and useful condition which we are fit to have and to use. Its comparative beauty and bountifulness are abused by nearly every man. The rightful use of natural things is

the duty of every soul, but such use must be grounded on transcendent justice and cannot be separated therefrom.

Since humanity predominantly devotes its spiritual forces to natural objects, there is no reason to be astonished at our inveterate naturalistic sensualism. Everybody's heart tends to that sphere for which it has the greatest longing.

Having thus obtained a general view of transcendent justice relative to superspiritual laws and to spiritual and natural forces, let us now survey its might in the providential spheres of life:

The acceptance of such spheres appears at the first glance to be mysterious, and the unclear sentimental descriptions casually found in presentations of the future life rather strengthen this impression. Despite this fact it is necessary to attempt a profounder insight into this subject matter, which is of the greatest religious and intellectual importance.

From the beginning of our life on earth, admonition, restraint, correction and punishment are applied against the willful passions of the child, according to the more or less developed sense of justice of the parents.

In the home and school parental affection and the praise of the teacher grow with the good conduct and diligence which the pupil develops with respect to the calling for which it is being prepared.

In all social and personal relations the question of justice is always of great importance. All such issues are determined according to the more or less clear sense of justice of the interested participants.

All social promotions are attained through appreciation of just merit or under its pretext. Notwithstanding the frequent lack of conscientious substantiation, national and social laws, whether in the educational, political or economic field, clearly show the tendency to sustain transcendent justice.

The first and last appeal in all serious issues of life is the solemn appeal to the majesty of justice.

The first and last faith by which the soul is moved to its very depths is the faith in the almightiness of justice.

And the first and last law according to which all spiritual and natural values and all determinations, thoughts and sentiments are estimated is the dominating superspirituality of justice.

All these incontestable facts clearly reveal the dominating might

of transcendent justice and the undeniable determination of God with regard to our destiny.

The justice of personal life consists in the tendency of the will, intelligence and love toward superspiritual values, through which the dominion of justice is realized and sustained.

He who has no profound interest in, understanding of and love for superspiritual values must endure the consequences of sinful improbity in order to learn that the laws of God cannot be perverted without suffering.

Only few men suffer innocently, even according to our human understanding. But the greatest sufferers are those who devote their whole life to the exclusive task of divine truth and justice.

All great souls have been spiritual sufferers. It was this suffering that made them great. No worldly ambition appealed to them, nor did it even tempt them. Their inward tendency was sacrificial, hence their abiding conviction of the glorious life beyond.

So long as man has no intelligent insight into transcendent justice and into the fundamental relationships of the universal life to transcendent justice, he will be unable to attain a clear vision of the justice and order of our future life; he will have to depend upon vague anticipations, popular traditions or become a victim of fateful doubt or desperate unbelief.

Volumes would be required approximately to elucidate the innumerable states of immortal life in the various processes of ascent to and descent from the original state of divine creation; that, however, is beyond the plan of this work.

All that can be stated here is the perfect order of the spheres of life, that the transcendent justice of God, already perceived in the forms of spirituality, may be intelligible in its universal features.

As already stated, the act of divine creation is eternal. It is an immutable emanation from the superessential state of God and is the revelation of His transcendent sacrificial might.

It is just that the superspiritual plan of God be the principle of creation, for it is the eternally leading motive of His holiness.

It is just that the plan of spiritual creation, namely, the free participation in, cooperation with and affirmation of divine might, be in conformity with the superspiritual order as its ground and aim. Ontologically, therefore, the spiritual creation is the logical process of the superspiritual plan.

It is just that the creational order of nature — logically, the

effective order — be in conformity with both the superspiritual and spiritual order, that the infinite forms of the mights and forces of superspiritual and spiritual motives, thoughts and sentiments may be externally revealed.

All manifestations, whether pertaining to the superspiritual, spiritual or natural sphere, are results of their respective processes, and these in their turn are subordinated to ultimate principles. This, too, is just and obviously logical.

It is, then, necessary logically to visualize the principal, the processive and the effective spheres of spiritual life:

Conformably with the transcendent plan of creation, there are three main spheres — the *superspiritual* sphere, the *spiritual* sphere, concentrically surrounding the superspiritual sphere; and the *natural* sphere, concentrically surrounding the spiritual sphere.

The superspiritual sphere is the innermost or central sphere, the spiritual the intermediate sphere and the natural the outward sphere. All these spheres are in absolute connection with the creative act of God.

Transcendent justice reveals itself in the order of these spheres through the gradation of the dignity and power of souls dwelling therein.

The central or superspiritual sphere is inhabited by souls with constantly intense superspirituality in all determinations, thoughts and sentiments.

The intermediate or spiritual sphere consists of souls with constantly intense spirituality and, consequently, with deficient superspirituality, yet with total control of naturality.

The outward or natural sphere is filled with souls predominantly devoted to nature and, consequently, superspiritually too low and spiritually too incompetent with regard to the understanding and control of nature according to its essential importance. Hence, in this sphere, despite superspiritual aspirations, naturality is the outstanding object of habitual adoration and desire.

From the psychological standpoint the will of the soul can be defined as *intensive* in the superspiritual sphere, *active* in the spiritual sphere, and *passive* in the natural sphere. These distinctions characterize the three capital states of determination with respect to superspirituality.

Furthermore, each sphere has three entitative demarcations or

regions of spiritual advance or retrogression. They are the preparative, advanced and consummate states.

It is in the consummate state, immediately surrounding God, that the creative act of God is eternally performed, the immortal affinity to God perfectly realized, and the bond of the soul with God wholly sanctified.

This sphere is the highest heaven, in which the soul is superabundantly filled with the might of divine adoration, vision and love, in order consummately to participate in, cooperate with and affirm divinity in its own relative essence and, through the possession of these superspiritual mights, cooperatively to dominate, guide, inspire, judge and co-providentially impart the just conditions to the two outer spheres.

The outer spheres are results of willful defects and sins against the holiness, truth and love of God.

It must be borne in mind that the soul, regardless of its perfect state in the central sphere, is in itself not a superbeing, but receives its being and spiritual forces from God, for the purpose of *free* participation in His divine mights. It is, therefore, obvious that a volitional, mental and sentimental severance from the direct influence of divine mights is possible and, consequently, removal from the immediate nearness to God is necessary.

Among other great realities of life there is one that humanity has yet to learn, and this is the unutterable sensitiveness of transcendent justice with respect to the holiness, truth and love of God.

In order to understand, if only approximately, the activity in this highest sphere, let us visualize the tremendous spheres of life, infinite in our view, everyone of them inconceivable in its magnitude by the highest human intellect. Let us also imagine the astounding will power, and the still more astounding mental and sentimental force, required for competence to inspire, lead and judge the remoter spheres in which the innumerable groups of worlds are like drops in the ocean, and clearly to see and adjudicate the providential conditions of souls consistently with their intrinsic merit and the supreme charity of God.

Appalling, staggering and incredible as this great spiritual potency of consummately God-like spirits appears to our human mind, it is, nevertheless, the incontestable truth of the order of transcendent justice which, owing to our low sensibility with regard to superspiritual laws, is altogether too little understood.

It is in this heavenly state of consummate likeness to God that our entitative origin and supreme goal of life consists, and without the attainment of which no soul can or will be immortally contented.

In this superspiritual sphere every spirit is a perfect image of God. Its will has an unreserved power for holiness, its mind an unshadowed power for truth and its heart an undistracted power for sacrificial love.

Even the external form of these spirits is a perfect imitation of the extrammanent sphere of God, by virtue of which, in every moment of their activity, they are enabled to extend their power, light and sacrificial warmth throughout the whole creation.

Their external splendor is so bright and mighty that in its presence all the myriads of suns in our sphere would appear like dim little specks.

In this inner sphere the universal records of the eternal process of creation, pertaining to the magnificence of superspiritual achievements, co-creative activities and the indescribable sacrificial heroism, are constructed and preserved in the refulgent forms of the natural substance, as the inspiring heavenly monuments of universal participation in, cooperation with and affirmation of God—the supreme Giver of holy life.

Because of its immediate nearness to God and direct inspiration by God, this sphere is the holiest, the mightiest and the most sacrificial of all spheres. All life in the remoter spheres is relatively inspired by these great spirits, as they themselves are perfectly inspired by God.

The sublime dominion of justice and the divine tribunal with respect to the predestinational and providential conditions in all lower states is the heavenly prerogative of the spirits in this highest sphere.

Seeing God directly face to face in His superessential, transcendent and extrammanent mights, and living in consummate adoration, understanding and love of His divine attributes, these supreme spirits and true sons of God are so replete with the divine prototype that every one of their determinations, thoughts and sentiments constitutes a perfect reflex and imitation of the absolute life of God.

This transcendent fact, reflecting through all successive spheres in gradually diminishing potencies, clearly elucidates the transcendent justice of the participation in, cooperation with and affirmation of God, as well as the supreme logic of all relative life.

It follows that the first sphere, being under direct operation of God, constitutes the perfect image of God, and that all forms of life in the succeeding spheres are relatively subjected to the co-operative acts of the higher spheres.

This is the order of transcendent justice, enabling each great and each little soul to work intensely for the approach to God, and to prove through spiritual effort and in the given providential conditions the heavenly honor and surpassing intelligence and sentiment which holy life demonstrates.

The dignity and the power of spiritual manhood is not the result of fatalistic evolutions, but the effect of earnestly premeditated determinations, of attainments of high wisdom and of profoundly sacrificial sentiments. There is no concrete foundation for real progress in life without transcendent justice.

Contemplating the operation of transcendent justice inductively, that is, from the standpoint of our own limited life, we cannot fail to realize that even in our remote sphere from God spiritually stronger men rule and influence our internal and external conditions.

Assuredly, better souls follow the good influence of the few, and selfish and superspiritually indolent souls follow the bad and unjust influence of the many. In the never-ceasing contest of these influences we notice the casual efforts of better souls, endeavoring to introduce a juster order among men, and the ruthless heedlessness of more or less organized selfish interests.

The average human soul is irreligious and unvirtuous; it is too insensitive to divine inspiration, and cannot be influenced save by those general traditions and examples with which it comes in contact. For fear of greater responsibilities it wants no higher contacts. And yet it is only through the undertaking of great responsibilities that spiritual growth and elevation are achieved.

It is evident that the mass of human souls, as well as the masses of souls living on the countless planets in the same sphere and at the same remoteness from God, are passing through an epoch of spiritual childhood.

Psychologically, this spiritual childhood proves itself in the extreme weakness of the will to superspiritual laws, in the feebleness and confusion of our reason and intellect, and in the passionate concentration of all sentiments on self. Even the best souls on earth

have suffered from this spiritual disaster, and have openly shown this fact in their ascetical practice.

In this our epoch of life we only begin to sense the necessity of holiness. Only few care for truth as the definitional might of holiness, and only very rare souls possess synthetic and logical insight, profound wisdom and discernment. And the fewest are those who have great sacrificial and unselfish hearts, whose true interest in the mights of God surpasses all other desires.

Notwithstanding the consoling fact that, toward the end of its earthly life, the average soul achieves a small degree of spiritual progress, it must not be presumed or lightmindedly believed that they who have made some, or even considerable, superspiritual progress in this life will be transported to the central sphere known to us as heaven.

Heaven is the abode of God; and "God is no man." Only those who are similar to Him can dwell in His immediate presence.

Humanity, verbally, signifies the inhabitants of the earth, a tiny little globe among innumerable other globes on the outskirts of the last sphere, where passions and sins predominate and where virtues are as rare as precious stones and metals in the earth.

It has taken epochs of time for our souls to be removed from the holiest center of divinity, and we do not know how many times we have repeated this calamitous process of separation from God.

We fear disasters and are full of suspicions, full of pride, envy, greed and lust. We see and exaggerate little things, and are blind to the greatest things of life. Our love is selfish and ruthless, and our hearts adore physical things and crave for carnal delight.

Who has made us thus? We, ourselves. Everybody's heart is the spiritual fabric of the individual ego. Providential conditions do not make our character; they only show what we truly are. They show either our humility or our pride, fortitude or weakness, wisdom or ignorance, the refreshing beauty of pure love or the depressing ugliness of selfish craving.

There is not one moment in our life in which we are not confronted by these two decisive alternatives — either to rise or to fall.

Once for all, it must be clearly understood that the greatest injustice we have committed and are still committing is the injustice to the sacrificial love of God, to the eternal gift of our divine childhood and to the supreme glory of superspiritual participation, co-operation and affirmation.

He who does not see and feel this superspiritual fact can attain neither clear consciousness of the might of religion nor of fundamental justice. The return to religion and justice, then, is our supreme duty, and our earthly abode the place of inward conversion.

All that can be said with regard to the spheral regions is that the regions nearest to the inward spheres are better than those nearest to the outward spheres or regions of spheres. For it is just and logical that each spiritual approach toward the center of divinity should offer superior superspiritual and natural conditions.

The idealistic doctrine of mere spiritual planes is inconcrete and unsubstantiated. The natural scientist is right in maintaining that nature has a providential significance in spiritual life. Regarding this matter important explanations will be given further on.

The search for God must be completed in this spheral region before the soul can be admitted to the inwardly adjoining region: not a superficial search for the sake of mere knowledge or mental admission that God exists, but a profound sentimental desire to know His mights and laws in order to follow them. Only then is the soul prepared to enter the higher spheral regions, where the conditions of spiritual associations are not so selfish and brutal as on our earth.

In the next higher region of this sphere exists a marked and general spiritual refinement such as we rarely see on this earth. The will is more determined for the good and for righteousness, and sacrificial manifestations are far more frequent than here. The intellect is clearer, more logical and more capacious. The heart is far more sensitive to the superspiritual laws of God and follows them more willingly and solicitously than in our earthly life.

Institutions of justice and education are superior to ours; there is more truth and wisdom in religious leadership and counsel, and more mutual respect, understanding and good will.

Here police forces, criminals and wars do not exist or occur. There is an inward contentment because of the greater freedom from the thralldom and danger of the grossest passions.

These superior conditions of life engender greater spiritual affiliations and frequent spiritual friendships, such as are almost unknown among the children of the earth. Marriages are restricted, are more spiritual, and the practice of strict chastity is more general.

Religious teachers, philosophers and natural scientists, greatly

surpassing the best we have on this earth, as well as geniuses in art, discovery and invention, are commonly found. Students of nature are able to understand natural forces and forms more intelligently, not only as mechanical processes and physical facts, but also with respect to their creational importance, purpose and significance.

Consistently with the greater force, splendor and refinement of nature, the bodies of souls are stronger and more beautiful. They still retain the same external contour, manifesting the yet uneffaced duplicity of the good and evil in their duplicate form.

All these external features merely indicate greater superspiritual activity, profounder sense of spiritual honor, higher intelligence and loftier sentiments, which enable these advanced souls more effectively to combat their as yet not wholly subdued passions and to attain greater sentimental purity and power.

Only a small number of human souls enter this middle region of our sphere, because the mass of such souls are too insensitive to the superspiritual aim of life and too slothful in superspiritual progress. They must remain in earthly conditions, alternating from better to worse, and vice versa, until they realize the necessity of salvation from base passions and resolve to work inwardly for the education and elevation of their spiritual faculties.

In the most inward region of the last sphere the conditions, though similar to the preceding region, are considerably intensified. The order of spiritual passivity, activity and intensity applies not only to the spheres, but also to the regions in each sphere. Each degree of activity corresponds with each superior superspiritual task and responsibility.

This is just and also logical. Spiritual passivity, in any condition, achieves nothing and only debases. Spiritual activity is productive because it is strengthening and rewarding. Spiritual intensity, however, is most productive because it is ennobling and glorifying. All great things, whether in the superspiritual, spiritual or natural sphere, are achieved by intense action. Only childish and selfish souls believe in heaven as a place of rest and pleasure.

Into this highest state of the last sphere enter souls prepared for that intensity of superspiritual life which is providentially possible. Here the last vestiges of passions are wholly exterminated and greater freedom for superspiritual life attained. The intenser the will to superspiritual power, the greater the glory, truth and love of life.

The whole atmosphere in this region is so superior to our own that to us it would appear like heaven. Yet it is only the last preparation for the beginning of heavenly life.

None can cope with great universal problems and carry world-involving responsibilities without a preparation which corresponds with such great tasks.

The great superspiritual achievements are so intensified in this region that, for the first time in its ascending path, the soul clearly sees the inspirational might of God and, through this vision, the open way to the transcendent realms of divine nearness.

What the highest human aspirations have hoped for is realized in this state and, through this realization, the grandeur and magnificence of the inward spheres are infallibly perceived, causing a longing for their life with the fullness of spiritual intensity thus far attained.

The keenness of personal worthiness relative to superspiritual responsibility, the horizon of intellectual visions and the certainty, purity and power of sentiments are so great that, according to our human comprehension, we should behold the personified angelhood in the human form.

The average human understanding, obtained chiefly from a naturalistic experience and a very limited circle of spirituality, cannot conceive the great justice and order of the superspiritual dominion. Its superspiritual capacity, therefore, is limited to mere superspiritual aspirations, elicited through restlessness and suffering.

Not until the human soul has understood the tremendous power of great virtues, the everliving revelation of superspiritual order, and its equally tremendous gradation and necessity of realization, will it be enabled to obtain the conviction of and inspiration for the great spheres of holy life above us. Great and holy prospects are impossible in sinful life.

The preparation for universal influence and power begins with the entrance into the outward region of the middle sphere.

Being now prepared for greater superspiritual freedom, the soul receives those providential conditions which exist in the greater nearness to God, that it may enhance its cooperation with God and attain the glory, power, vision and fruition which are inaccessible to souls in the external sphere.

By reason of this great freedom, all spiritual forces begin to throb with increased action. They begin to behold the actual

grandeurs of divine creation, which evoke profound longing for co-creational activity, the eternal birthright of the children of God.

Here begin the education and the work of geniuses, implying honor, care and responsibility for the execution of providential conditions in the outer sphere.

Mathematics, physics and chemistry, with all relating branches, have no longer a mere local significance, as in our sphere, but a universal scope and application. Here the immensity of creation is fully understood and natural forces duly applied for the sake of superspiritual aims.

In this state our most notable theologians, philosophers and scientists would be unable to pass examination for the lowest grades of learning. Their knowledge, though important according to human standards, has no transcendent justice as its basis and, therefore, is fragmentary, incoherent and conflicting.

In our sphere the complete synthesis of universal life is only anticipated by profound thinkers and dimly perceived by a few profoundly intuitional souls. Although these intuitions become more illuminating and rational in the two inward regions of the outer sphere, the synthesis of the value of universal life does not become fully clear and wholly tangible until entrance into the middle or spiritual sphere.

Free from all passions, endowed with extensive power and practice of virtues, personal associations, even at the beginning of this sphere, by far surpass the loftiest examples in the history of humanity.

Here friendship is not a more or less enduring incident. Its immortal and world-embracing power becomes the necessity and habit of life, and mutual faith, mutual devotion and mutual gratitude its all-absorbing enjoyment and beauty. Like all great things, true and everlasting friendship is not grounded on the satisfaction of mere personal desires but on mutual sacrifices.

Being immeasurably nearer to the center of divinity, the force of nature is incomparably greater and physical forms surpassingly more harmonious and beautiful.

In this spiritual sphere the soul's body undergoes a complete reconstruction of form. Under the ever-increasing inspirational pressure the soul has reconstructed itself spiritually and, consequently, its body must be adequately reconstructed in order to correspond with the given superspiritual station.

The awkward and forbidding structure of the calcareous skeleton, with its unaesthetical apparatus of flesh, superficially adorned with a thin integument, cannot exist in this sphere. Nature, by the supreme law of its existential importance and instrumentality, always conforms to spiritual factors, as we plainly see even in our own limited life.

Here procreation is no longer divided between the male and the female. The sex division exists in our sphere only as a providential hindrance to the uncontrolled and disorderly carnal craving.

In this sphere the highest characteristics of manly will-force and intellect are intimately blended with the best features of womanly sensibility. Here, for the first time in its ascending path, the soul attains greater harmony of its forces in a unified form, capable of beginning its universal activity, and of propagating universal glory, wisdom and beatitude.

The procreative sense is essentially spiritual or psychic, as all senses are. It exists in all spheres of life, for it is the cooperative sense for physical co-creation, and cannot be justly and sinlessly applied except for this exclusive co-creative purpose. The habitual abuse of this co-creative sense, the wanton theft of its fruition, constitute the providential reason for the unaesthetical sexual forms of which every human being is instinctively ashamed.

The control of this sinfully coarsened sense is one of the most urgent features of human education, for without this control progress to higher spiritual realms is impossible.

The bodily forms in the first region of the middle sphere may be imagined as ellipsoidal. The reason for this form lies in the fact that, due to its greater concentration on the superspiritual principles of life, the soul has harmonized its spiritual forces and, consequently, attained a far more harmonious natural form.

The ellipsoid form, however, is by no means the perfect form (the latter being absolutely spherical), but it surpasses the human form by a whole sphere and approaches the perfect life by a whole sphere.

Nor is this form composed of the same material content as ours. Having a far greater volume of the substance of nature in its external essence, the soul's instrumental force of motion, vision, hearing and sensing surpasses that of the human being as the human being surpasses a slow-moving dull snail that creeps on the ground. Here the soul moves with the speed of electro-magnetic forces

inherent in that state of nature. It sees, hears and senses at distances measured by light years. Here it begins to learn to cooperate with the plan of God, not merely in limited localities, but in considerable parts of the whole creation and, at the same time, continually prepares itself for the sublimer spheres in the greater nearness to God.

The natural form of the soul becomes more and more powerful, more luminous and more beautiful. It displays and illustrates spiritual activities at distances inconceivable to us, thus enjoying far greater circles of mutual understanding and love.

In this sphere there are two outstanding features—the highly delightful birth and the most joyful transition to sublimer regions of life. These contrast emphatically with the bisexual and illusory romance of earth, and with earthly grief because of the departure of dear ones. Only in this our remoteness from God, where true worship and profound love of holy life are almost unknown, is death so painfully felt.

But, above all, it is the more potent inspirational might of God, streaming through the inward sphere, that causes the ineffable glory, the great vision and indescribable joy of holy life, moving each soul to ever-increasing exertion for superspiritual elevation.

The life in the second region of the middle sphere consists in the intensification and extension of the activities of the first region. While in the first region of the middle sphere the general activities consist chiefly in learning the tremendous applications of spiritual and logical relationships, and in the attainment and experimental knowledge and practice of the science and art of natural formations, the activities in the middle region of this sphere participate in the more important providential formations.

Because of the increased possession and control of the natural substance, the correct choice and formation of natural energy are most thoughtfully and artistically applied, with the result of infinitely various phenomenal structures of which we see only a very small part.

It is wonderful to what tremendous degrees of power and responsibility the soul in this state has risen, and what glory, wisdom and beatitude are conferred on those who, with great active efforts, seek after and unremittingly adhere to the holy plan of God.

In each region of every sphere nature possesses its distinctive instrumental, illustrative and useful providential force and signif-

icance, and through this natural instrumentality each soul, be it in the highest heaven or lowest hell, factually expresses its general spiritual and superspiritual state.

The abstract idealistic viewpoint that nature has no entitative reality is wholly wrong and, therefore, unable to furnish a concrete presentation of universal life. Nature is sacred in the holy state of existence and unsacred in the unholy state, a fact which is supremely just and of which we have ample evidence in our own state of life.

Though with ever-increasing potency the understanding and the application of justice in the preceding states constitute the ground of all associations and co-creative activities, such understanding and application reach their greatest power in the last region of the middle sphere.

Here takes place the greatest co-creational accomplishment, performed under the direct inspiration and providential judgment of the highest sphere, so that souls in this high station may be prepared for the ultimate task of inspiring and ruling all subordinated spheres and regions of spheres.

Spiritual life in all stations depends chiefly on the guiding and urging inspiration, as well as on the corresponding lawful rights and duties for which the infinite groups of souls are being prepared.

Each region in each sphere has its inspiring prophets, enlightening traditions, teachers and legislators through whose efforts not only superspiritual progress but also blissful associations and conditions are possible. This is absolutely just, for without sacrificial inspiration neither the incentive for nor the order of such associations could exist.

In the highest region of the middle sphere the knowledge of all spiritual and natural sciences is completed, for none is competent to judge the infinite spiritual connections and existential states without the complete knowledge of their intrinsic inter-relations.

This degree of knowledge is attained through gradual superspiritual progress, involving immense epochs of time, for the willful loss of the nearness to God is the greatest possible loss in our immortal courses of life and the greatest injustice the soul can commit.

Yet even in this high region neither the vision of nor the influence over the whole creation is complete. To souls in this station only a very large part of holy activity is entrusted as the immediate

preparation for the complete vision and influence existing in the first and nearest sphere to God. In this region, however, all conditions of life are so intense, so exalted, so harmonious and beautiful, that the highest and most refined imagination is staggered, and the soul is filled with incomparable awe.

It is the last state from which these highly advanced spirits enter the inward gate of heaven, where God is seen "face to face," where His holiest might fill the pure and mighty souls, and where is reinstated the consummate affinity and affiliation with and imitation of God for the sake of His and their supreme glory, truth and eternal love.

The three spheres are clearly defined. The most distant sphere is characterized by the predominant tendency to naturalism, with its intense sensual propensities and consequent weak efforts for spiritual and superspiritual attainments. With each advance, however, into the higher regions the naturalistic tendency becomes more controlled, the dignity of spirituality more pronounced and the might of superspirituality more convincing.

The middle sphere is characterized by the predominance of the spiritual tendency, spiritual education and spiritual fruition of life to proportions that pass human understanding.

The highest or most inward sphere is characterized by the absolutely predominant tendency to superspirituality, with all its divine features and expressions of heavenly glory, power, justice and beauty. Superspirituality transcends spirituality by a whole sphere as spirituality transcends naturality by a whole sphere. The justice in the order of these entitative spheres is incontrovertible.

The entitative spheres and regions of spheres constitute the great hierarchies of transcendent justice from which no soul can escape, and in which both the little and the great souls have an equal predestinational and providential opportunity. Apparently little men often progress rapidly, and apparently great men retrograde rapidly. Superspiritual progress or retrogression depend wholly on the individual determination to follow the plan of God or on its unjust, sinful and debasing disregard.

Further explanations about the future life, particularly as regards the knowledge and control of natural forces and conditions, are given in the concluding part of this work.

Transcendent Beatification

Beatification is the transcendent emanation and reflex of the superessential goodness of God and, at the same time, the effectuation of the transcendent guidance and justice of God. It imparts the transcendent fruition of divine eternity, permeating all spiritual beings with inward joy to the degree to which, of their own will, they have prepared themselves according to the plan of God.

The absolute beatifying might is the superessential attributes of God, revealed in their transcendent lawfulness, and perceived and conceived through our contact with conscience, the inward attitude toward this lawfulness.

The transcendent law of *humility*, arising out of the superessential holiness of God, constitutes the fundamental law of beatification. It ordains the will to faithfulness, devotion and gratitude to God and His creatures as the absolute sources of beatifying might.

Faithlessness, apathy and ingratitude to God and His creatures are devoid of any beatifying might. They manifest the lowest spiritual state of personal ignominy. The more or less willful disregard of the most holy law of humility justly rebounds upon the scorners. But the affirmation of this supreme law gives a clear testimony of the true religious character of man.

The transcendent law of *fortitude*, arising out of the superessential perfection of God, is the processive law of beatification. This law demands the full energy of the will to preserve and to enforce in our thoughts and sentiments the holy attitude of humility before God.

Without fortitude the soul fails in the exercise and practice of faithfulness, devotion and gratitude to things divine. It is unable to exert the beatifying might when it is most needed and, consequently, reveals the incapacity and weakness of its personal conscience and character.

If the soul does not possess the virtue of fortitude in its actions it is an object of pity. It lacks strong will and profound sense for spiritual honor and power and, consequently, the force to spread beatifying influence.

The transcendent law of *beatitude*, arising out of the superessential eternity of God, is the effective might of beatification. It ordains that the divine gift of beatitude be applied in all relations

of life, i.e., that every act, every thought and every sentiment be filled with the beatifying spirit, the heavenly fruit of humility and fortitude.

Profound faithfulness and devotion to holy principles and holy aims and profound gratitude for things divine are the superspiritual energies of beatification, the absolute imperatives of conscience, honor and enduring happiness. Every effort to thwart general beatification is reprehensible and degrading.

The callous insensitiveness to superspiritual honor, to great and noble feeling, as well as the obsession of persistent selfishness in the human soul, are attributable to the more or less conspicuous disregard of this beatifying law.

The transcendent law of *divine light*, arising out of the superessential contemplation of God, demands the concentration of our consciousness on truth as the sole way to beatification. Superessentially, holiness is the principle and truth the process of the beatifying might.

In neither the superspiritual, spiritual nor natural order can processes be understood without the logical connection with their respective principles. When the understanding of this logical relationship is lacking, beatification, as the fundamentally effective might of life, cannot be logically conceived. None can see the real truth in any object unless he sees it from the standpoint of absolute light.

The transcendent law of *wisdom*, arising out of the superessential omniscience of God, demands total application of our deeds, thoughts and sentiments to all that is holy, true and full of sacrificial love. The fulfillment of this holy commandment is the only way by which the soul is enabled to effect its power of beatification.

Wisdom is the torchbearer to beatification and ignorance the dark path of confusion and suffering. The might of wisdom is dependent upon humility and fortitude. In this dependence it is clearly revealed that faithfulness and devotion to and gratitude for our divine destiny constitute the supreme path of immortal honor and power, through which alone the might of beatification can be found.

If in our deeds, thoughts and sentiments wisdom is not the guiding light, beatification is impossible.

The transcendent law of *simplicity*, arising out of the superessential omnipresence of God, demands sincerity, veracity and

modesty toward God and His creatures. It demands the effectuation of truth in all the forces of our soul, that the might of beatification may be revealed in us and in all our contacts with other souls.

The least departure from sincerity, truthfulness and modesty causes suspicion and distrust, the incipient destroyers of faithfulness, devotion and gratitude.

Simplicity is the effective law for our consciousness. In no instance is the weakness or debasement of the soul's character so noticeable as in infringements of this holy law.

The transcendent law of *sacrificial love*, arising out of the superessential sacrifice of God, demands the concentration of our sentiments on sacrificial life, as the sole proof and effectuation of the soul's immortal worthiness and beatitude.

There is only one real proof of the soul's immortal worthiness, and this proof consists in the will to sacrificial deeds, motivated by no other reason than the affirmation of the divine gift of the essentially interrelated spiritual life and honor, which the soul is predestined to maintain for the glory of God and beatification of all creatures.

This irrefutable proof has its ontological basis in the sacrificial significance of creation, without which no manifestation of sacrificial life and no sense of beatitude would be possible.

For this reason also all acts, thoughts and sentiments which are devoid of sacrificial motive fail to command esteem. They are denounced by conscience in all instances when the sense of sacrifice is deeply violated and the will to selfishness asserted.

The transcendent law of *justice*, arising out of the superessential charity of God, commands, above all, esteem and love for all sacrificial deeds, thoughts and sentiments, because sacrificial deeds, thoughts and sentiments are the spiritual means through which beatification is effected.

Superspiritually, justice is the processive might of sacrifice. It is the guardian and defender of sacrificial values. It adjudicates all values of life for the sake of beatification.

He who to any extent, spiritually or materially, violates the law of justice is a corrupter of the order of God. He spreads injury and suffering instead of beatification. Justice demands restoration of spiritual honor and material means from all those who are guilty of the disregard of this holy law. In the satisfaction caused by retribution is revealed the beatifying might of justice.

Faithfulness and devotion to and gratitude for things divine are the superspiritual principles of justice. He who follows these principles with all his soul is saved from the trap of human passions and their fearful consequences. Then the might of beatification will be his own, and all his resolutions, thoughts and sentiments will be beatifying.

The law of *goodness*, arising out of the superessential goodness of God, is the law of superspiritual attraction and beauty, the crowning effect of beatification.

Nothing is, fundamentally, so attractive and beautiful as faithfulness and devotion to and gratitude for superspiritual sublimity, and the soul's intrinsic nobility and greatness of character are revealed through this sublimity.

Goodness adores the might, wisdom and purity of virtues and rejects haughtiness, greed and voluptuousness, the ugliest and most corrupting factors in our human life. It loves benevolence and magnanimity, the most sympathetic expressions of worthy life.

Goodness commits no errors, for its impression leaves an indelible imprint even on a callous heart. It lives on profound affections for the highest and best, and, in spite of suffering, vanquishes all obstacles with which it must struggle in its superspiritual progress.

Beatification is the supreme cause and sublime aim of spiritual life, arising out of the ineffable profoundness of God's holiness, truth and love. All laws of God contain beatifying might, and their heavenly harmony is reflected in the more or less apparent expressions of holy life.

DIVINE EXTRAMANENCE

DIVINE EXTRAMANENCE

DIVINE extramanence is the eternal appearance of God, the outer might of His superexistence.

In order to attain a correct presentation of God, it is necessary to conceive divine superessence as the absolute center or the intimate sphere of His superbeing, divine transcendence as the revealing sphere of God, through His almighty creation of spiritual beings dominated by His holiest attributes, and divine extramanence as the external sphere of God wherefrom the substance of nature creationally emanates.

This triune sphere of Divinity constitutes the absolute prototype of the creational plan of God, which, with overwhelming consistency, reveals itself in all lawful manifestations of the relative super-spiritual, spiritual and natural life.

Corresponding with the three superessential characters of the holiness, truth and love of God, divine extramanence has three fundamental attributes, viz., extramanent might, extramanent splendor and extramanent harmony.

Holiness, the determining character of divine superessence, is the absolute source of the extramanent might of God, by virtue of which His divine appearance is eternally effected.

Truth, the definitional might and evidence of divine holiness, is the absolute source of the extramanent splendor of God, by virtue of which the phenomenal forces bear the imprint of divine magnificence and thus become intelligible and admirable.

Love, the sacrificial might of divine holiness, is the inexhaustible source of the extramanent harmony of God, which, in glorious, enrapturing and beatifying formations, reflects the eternal order and beauty of divine attributes.

Accordingly, each superessential and each corresponding transcendent attribute of God contains a formal extramanent effulgence, revealing the eternal source, the eternal course and the eternal harmony and beauty of the holiest appearance of God.

The magnitude of the triune sphere of divinity is, in comparison with all creational spheres, so tremendous and so overwhelming

that, owing to our small logical and imaginative capacity, it is extremely difficult to produce a clearly comprehensible representation thereof.

All profound visions the human soul is able to attain with respect to God are the result of inward inspiration in conscience and profound study of universal lawfulness through strictly logical and synthetic reasoning. Only the great souls in the immediate nearness to God possess the direct and tangible vision of God.

Because of our spiritual and superspiritual condition the average human soul can do no more than imitate the lesser natural manifestation in the local limitation in which it providentially exists. Even our greatest thinkers are but spiritual children who have only begun to think and study earnestly.

In the history of cosmogony three main interpretative tendencies prevail relative to the universe, viz., the emanatory theory of the Vedas, the creational theory of the Bible, and the creational theory of Plato, based on the prototypical ideas of God.

None of these interpretations is wholly correct or wholly wrong. They have the right aspiration and intention, but they lack the due superspiritual sublimity and logical discernment which this great subject matter demands.

Though the Vedic "emanation of divinity" is undoubtedly true in its outward logical features, it overlooks the clear plan and aim of divine emanation and thus, despite its worthy intention, presents this emanation as a mere sentimental process, a view liable to lead to anthropomorphic pantheism.

The Hebrew version of cosmogony emphasizes the free creational act of God, establishing thereby the personal relation between God and the soul, but, owing to the lack of clear superspiritual reason for creation and too human a representation of the creational act, it gives an unduly anthropomorphic picture of this great subject.

Plato attempted to establish the connection of the forms of relative life with the "prototypical ideas" of God, which constitute an innate logical trend of our minds. Having, however, no clearly discriminating knowledge of divine superessence, transcendence and extramanence, his view is too idealistic and wholly insufficient to give us a concrete and lucid representation of the order of creation.

Because of the insufficiency and inconsistency of cosmic views from the religious standpoint, students of nature — always anxious

to enter the field of philosophy — now endeavor to revive the ancient hylozoistic opinion that nature is the sole object of knowledge, and that the smallest natural manifestation of organic life, called protoplasm or cell, is the real source of life, out of which all living forms are evolved.

This naturalistic assumption, however, overlooks the fact that in the process of nature, as well as according to mechanical laws, great forces generate and control smaller forces, and not the reverse, as modern biology teaches. Yet it must be said that reassertion of the naturalistic trend of knowledge has caused considerable interest in nature and has contributed in no small measure to greater insight into its forces, order and value.

A concrete and logical presentation of this highly important subject matter, not from the traditional or from the naturalistic viewpoint, but from the synthetical ontological standpoint, involving the formal superspiritual and spiritual as well as the natural manifestations of life, is attempted in the following chapter.

ORIGIN AND AIM OF NATURE

THE essential principle of superspiritual, spiritual and natural life has its origin in the absolute creative might of God. There exists no reality without the absolute origin, a truth which is obvious in all relative origins.

Nature, which constitutes an inalienable factor in universal life and in our education, must be conceived in its creational principle and aim before we can understand its providential value.

Nothing can be clearly conceived without the axiological criterion, involving the reason and aim of existence. If natural facts are the only objects of science, then animals are the most consistent naturalists, for they are not interested in the reason and aim, but only in the immediate facts of their natural existence.

As stated in the chapter on transcendent providence, nature possesses only providential values. Souls do not exist for the sake of nature. On the contrary, nature exists for the sake of souls, as the automatically instrumental, illustrative and useful element for volitional, mental and sentimental activity.

Nature does not create souls, because it has no self-conscious and self-sentient will as the chief character of its essence. It only has automatic forces for physical phenomenality, adaptable to volitional, mental and sentimental plans, as is evidenced in our spiritual relations to everything natural.

The fact that there are great natural forces to which our spiritual life must submit only proves, on the one hand, their great providential importance, and, on the other hand, our own superspiritual and spiritual weakness and inability to understand this importance.

Nor is nature created for the sake of selfish pleasures. Its essential end is educational and enjoyable instrumentality, illustrativeness and worthy usefulness, in order externally to exhibit superspiritual glory, wisdom and sacrificial sentiments. Nature is the entitative force for co-creative art, through which the eternal beauty of divine motives is revealed in the sublimest motives of virtuous souls.

Divine extramanence is the absolute origin of the created substance of nature, by means of which the whole natural universe is

effectuated. Should God for one moment cease creating the natural substance, in that moment the whole natural universe, with all its countless systems of worlds, would disintegrate into chaos.

This creational act of God reveals precisely the same absoluteness which lies in the creating might of divine transcendence as the absolute source of the spiritual substance. Should God for one instant cease to create the spiritual substance of souls, in that instant the life of all souls would be extinguished. Not God Himself, therefore, but His creative might is immanent in all life.

The parallelism of nature with spirituality is grounded on the creative plan of God. This parallelism, however, is not a mere existential correspondence or adequacy, but an absolutely lawful and concrete concomitance of nature with spirituality.

Spirituality is the autonomic concomitance of superspirituality, the real motive and plan of divine creation; whereas nature is the automatic concomitance of superspiritual grandeurs and of spiritual manifestations.

The whole potency of nature is contained in the natural substance, creationally arising out of divine extramanence. As divine extramanence reveals extramanent might, extramanent splendor and extramanent harmony, so the natural substance, as its creative relative reflex, reveals the three principal entitative natural laws of instrumentality, illustration and utility. In due course of our investigation we shall see the actuality of these laws.

Were it possible to admit that nature is the absolute principle of our existence, as hylozoists assert, we should logically be compelled to deny not only the lawfulness of nature, with its inherent superspiritual and spiritual significance, but also the possibility of a rational concept of nature. Laws, as such, are effects of superspiritual and spiritual factors, and conceivability is a strictly spiritual function.

Truth is not a subjective force by means of which only natural things are conceived — no matter how relatively important they may be. Truth is the objective definitional might for the understanding of the supreme laws of life, in order to guide us to immortal glory, wisdom and beatitude. Only a trifle trifles with truth; earnest souls adore it, love it and long for its realization.

Having thus stated the chief outline of the origin and aim of nature, let us now scrutinize its lawful structure in order to obtain a rational and synthetic insight into its concrete forces.

THE STRUCTURE OF NATURE

THE universal structure of nature consists primarily of the natural *substance*, natural *diffusion* and natural *ether*.

This structure is perfectly logical, for substance is the principle, diffusion the process and ether the effect of nature. It reveals not only its automatic correspondence and logical concomitance with the autonomic substance of spirituality — consisting of will, self-consciousness and self-sentiency — but even, though more remotely, the superessence, transcendence and extramanence of God, the absolute principles of all relative principles.

Without this logical synthesis we may attain, as we often do, fragmentary analytical cognitions in the various branches of human knowledge, but we shall be unable to comprehend the wholeness and the logical order of universal life.

No more are we able to obtain a concrete understanding of nature without logic and psychology than we are able to obtain the understanding of the soul by means of the habitual ideational and abstract methods without conscience, the inalienable superspiritual factor of life. In every branch of knowledge all human concepts are grounded on these primary sciences and strictly interrelated with them; and their intrinsic value is estimated by the axiological element of conscience.

Hence all discussions pertaining to nature must necessarily refer to logic and psychology as the processive background for clear concepts, and as the necessary basis for logical and lawful analogies. Without the application of these sciences our intellect would sink to the level of that of animals, which do not think in terms of logical concepts and analogies, but in terms of common instincts and superficial facts.

It is precisely the lack of logical and psychological coherence and correspondence with nature that accounts for its abstract treatment relative to the education of the human character.

No clear demonstration is possible without the foundation of conscience and without its logical application to all objects. And no demonstration is of intrinsic value unless it benefits the human character. Mere curiosity is no true incentive for positive knowledge, however prompting it may be in the course of our investigations. All great discoveries are the result of deeper sentiments for humanity, inspired through conscience.

SUBSTANCE OF NATURE

THE substance of Nature is the creational emanation of divine extramanence.

Corresponding with the chief attributes of divine extramanence — the extramanent might, splendor and harmony — the substance of nature contains in its essence the three relative forces of instrumental *energy*, of illustrating *radiation* and of utilitarian *vibration*.

Underneath all natural laws and forms subsist these three natural forces. They constitute the logically triune force of the natural substance.

The natural substance is a concrete and definite natural essence and not an abstract generalization of natural forces, as we have been taught until the present day.

Nor is the natural substance the only extant substance. As already stated, there exist three substances: superspirituality or the absolutely dominating substance; spirituality or the relative autonomic substance; and naturality or the relative automatic substance.

The pantheistic assumption that the term *substance* signifies the Absolute is wholly erroneous and only proves the lack of a clear idea of the Absolute.

Whatsoever is contemplated by a relative being in the spiritual or natural sphere is objectively relative. Hence the substance of spirituality, as well as that of nature, is essentially relative, and both subsist on the creational act of God only.

The one substance that carries absoluteness in its essence is divine superspirituality, because it constitutes the supremely dominating agent to which all worthy life must submit. No relative being controls superspirituality; he appeals to superspiritual laws and submits to them.

Earnest and concrete thinking demands synthetical comprehension of all manifestations of life in the light of the ever-revealing entitative lawfulness. If in any theory one or a part of one of the universal manifestations of life is omitted, such a theory becomes more or less abstract and, despite its scholarly garb, its educational value is questionable and, at times, it becomes even detrimental.

The substance of nature is so akin to and concomitant with the substance of spirituality that, in the order of its structure and in the sequence of its forces, it appears as its external duplicate. Their real difference consists in the fact that, whereas the substance of spirituality possesses the autonomic force of volition, self-consciousness and self-sentiency, the substance of nature possesses only the concomitant automatic or mechanical forces of instrumental energy, radiating illustration and useful vibration.

The substance of nature constitutes the relative sphere of natural worlds, which the countless groups of souls inhabit and by virtue of which each soul, according to its superspiritual attitude, receives its providential station, with corresponding natural power and beauty or weakness and ugliness.

Unless this truth is known to earnest thinkers, and treated as a religious necessity, the inveterate strife between naturalistic scientists and established creeds will never cease. Both sides need more good will, more wisdom and more sacrificial sentiments, and less insistence on their preconceived notions — traditional or modern — in order to conceive the operation of the divine superspirit, which alone can lead us out of our distressing and dangerous confusion.

The attempt of naturalistic scientists to segregate science from the character of man is precisely the same manner of deviation from truth that is found in creeds ignoring the divine factor of conscience in religion. If natural sciences have no logical place for the spiritual character of man, and creeds no logical place for the Voice of God, then both the dignity of the human character and the sacredness of religion are at stake.

Energy of Nature

Natural energy is the automatic motor and, therefore, the principal force of natural instrumentality. Without this natural motor no natural process or movement is possible, for all moving forces arise from the source and center of the motor-force.

The universal natural energy cannot be perceived by means of our weak sensuous observation, because, in the natural conditions in which we live, our observational faculties are too limited. All we are able to perceive is the permanent, though fragmentary, manifestations of this automatic or mechanical motor-force.

Only on strictly logical grounds, and through broad knowledge

of universal analogies of life, are we enabled to comprehend the complete structure and value of nature.

As in the superspiritual sphere divine inspiration is the energizing principle of spiritual life, without which principle spiritual life would be deprived of the logical and axiological reason for its existence, so in natural life the energizing principle of all phenomenal manifestations lies in the principal force of the natural substance.

Furthermore, natural energy is the entitative counterpart of the volitional mover in spirituality. Both are principal forces in their respective spheres, — spiritual energy the autonomically determining, and natural energy the automatically instrumental force.

Each principle in each substance is, so to speak, the energizing fire which incessantly produces, forms and consumes. The superspiritual energy inspirationally produces and forms exalted spirits, and reaches its consummation in mutual sacrificial effectuations. The spiritual energy autonomically produces, forms and lives on the consummation of superspiritual dignity, fortitude and beatitude, or else on the consummation of personal unworthiness, weakness and misery.

Finally, through natural energy are automatically produced, formed and consumed all phenomenal expressions in all providential conditions, in order to illustrate through these expressions the changing attitudes of souls.

Neither the mental sciences of theology, philosophy, logic and psychology, nor the natural sciences of astronomy, physiology, chemistry and mechanics, nor the arts of poetry, architecture, sculpture, painting and music grow out of the earth, sun or ether, but solely out of the volitional, mental and sentimental forces of spirituality, which alone possess the capacity for and knowledge of mental and natural structures.

Intellect without sufficient knowledge of logic is like a rudderless ship. It moves on the waves of fortuitous visions, unable to attain due clearness with respect to the true value and universal synthesis of life.

As soon as we understand that the substance of nature, in its principal form of energy, is nothing but an instrumental force, lawfully corresponding with the superspiritual attitudes and spiritual determinations of souls, the astounding harmony of spirituality with nature will be clear to us.

Radiation of Nature

In its cosmic importance and significance nature constitutes the relative reflex and automatic concomitance of spirituality, as spirituality constitutes the relative reflex and autonomic concomitance of superspirituality. Insight into this immutably universal actuality is necessary for a concrete presentation of the value and order of life.

Each might in the superspiritual sphere and each energy in the spiritual and natural spheres radiates. Logically, this radiation is the process or revelation of the fundamental entitative factors.

To speak in naturalistic terms, truth, as a divine character, is the radiation of divine holiness. The absoluteness of truth as an entitative fact is the supreme illumination of consciousness and reason, and the manifestation of truth in nature is the most important purpose of the knowledge of nature. Knowledge without truth has no concrete value.

If absolute truth does not move inspirationally, no soul is able to attain truth or to be conscious thereof. Truth is, therefore, the *absolute object* of cognition and not an integral part of our psychic forces.

Furthermore, if the psychic mover does not move spiritually, it has neither self-consciousness nor consciousness of objects.

Likewise if energy, the instrumental force of nature, does not move naturally or mechanically, it cannot cause radiation and produce illustration.

Radiation, therefore, stands in relation to energy as light does to fire. Both are intrinsically interrelated. Neither exists without the other. Energy, however, is the primary and radiation the secondary force of the natural substance.

This interrelation is not only natural but logically consistent. Natural energy, the functional force of which is instrumentality, must be first, because illustration, the functional force of radiation, cannot be produced without the producing instrumental energy. Radiation or illustration does not produce energy; it only manifests energy.

Precisely the same interrelation exists in the spiritual order. The intellect cannot apprehend or discriminate without the spiritual energy of the self-conscious will. Intellect does not produce volitional energy; it only reveals it and gives occasion to energetic efforts. Nor does truth produce holiness; it only reveals holiness.

The clear comprehension of the logical correlation of natural forces, and of their inherent concomitance with the logical correlation of spiritual forces, gives us an insight into the harmonious lawfulness of creation and into our position in the present sphere of life.

All that philosophy and natural science have hitherto attained with respect to this subject are mainly hypotheses which, though important in the process of our investigations, are insufficient for a concrete comprehension of universal life.

The difficulty we experience in the understanding of nature does not lie in nature as an object, but in our primitive preconception that nature is the exclusive reality of life, and in our consequent inability to understand its intrinsic purposefulness and the providential importance in which our whole spiritual life is involved.

The mechanical knowledge of natural forces is necessary and beneficent; the more intelligent man becomes, the better he is able to use them. But to maintain that the mechanistic view of life represents the real science of life is an offense to human conscience and reason.

The human being is not a mechanical automaton. It has free will; it has a mind and a heart and a more or less pronounced sense of responsibility, all of which are free functional spiritual forces and manifestations of these forces. These obvious qualifications can nowhere be perceived in the natural forces as such.

Vibration of Nature

Natural vibration is the effective force of the substance of nature, and the result both of its energy and radiance. All fundamental natural forces begin with energy, enter radiation and end with vibration.

Principles of the superspiritual, spiritual and natural spheres are not easy to define, for the simple reason that we have as yet no intensive interest in them. We only aspire for them, for living, as we do, on the remote outskirts of creation, we are unable to see these principles as clearly and feel them as tangibly as we do the immediate limited providential conditions in which we are pursuing our destiny.

These limited conditions, however, clearly indicate a universal lawfulness which the earnest thinker endeavors to conceive; and

the only means he has for this concept are conscience, logic and the spiritual forces of will, consciousness and feeling.

It is the consciousness of the presence of this lawfulness, and the inward urge of logical thinking, that lead him to the investigation of the effectual manifestations of universal life and to profounder and broader visions.

To the average man such visions appear abstract, not because they are actually abstractions, but because his chief interest lies in the pursuit of his own existence and personal happiness, with their concomitant intellectual and sentimental limitations.

All things in life are, ontologically, real, even our own thinking, but nothing is fundamentally as real and concrete as are the superspiritual, spiritual and natural laws, by virtue of which our existence is possible. Principles are most real, because all movements and manifestations of life depend on them.

To the unenlightened everything appears accidental except his own opinions. To the enlightened, however, everything manifests lawfulness and, if perplexed by seemingly contrary facts, he will not rest until he finds the logical reason for the opposing facts and his own perplexity.

In defining energy, radiation and vibration as the principal, processive and effective forces of the natural substance, we attain the understanding of the fundamental mechanical or automatic manifestations of nature.

We note these forces in all natural occurrences accessible to our common or our artificial vision. Whether in the expanse of the visible universe or in the minute atom, we invariably perceive the mechanical forces of energy, radiation and vibration.

The natural substance, with its forces of energy, radiation and vibration, is the underlying force of all natural manifestations, essentially automatic, viz., instrumental, illustrative and useful, precisely as the spiritual substance, with its forces of free will, self-consciousness and self-sentiency, is the underlying force of all spiritual manifestations, essentially autonomic, viz., volitional, mental and sentimental.

The analogy of forces between the spiritual and natural substances is quite evident. Will is autonomic, self-conscious and self-sentient spiritual energy, whereas natural energy, being automatic, is mechanically instrumental energy.

Intellect is the autonomic radiation of the spiritual self-con-

sciousness of the will, and natural radiation the automatic illustration of instrumental energy.

Sentiments, to speak in naturalistic terms, are the vibrations of the soul's spiritual attitude, through which each spiritual or psychic being expresses its inner content, precisely as natural vibrations express their inner force in natural forms.

The extent of sentiments depends on the degree of the intensity of the will, precisely as the extent of natural forms depends on the degree of the intensity of natural energy.

Sentiments are defined psychic forms, autonomically produced by the will. Natural objects, however, are natural forms, automatically produced by means of the natural energy, according to a superspiritual and spiritual plan. Otherwise, sentiments and natural objects would have neither significance nor value — which they obviously have.

Neither fundamental nor relative analogies are clearly conceivable without the consciousness of the laws of the logical principle, process and effect. It is because of this serious intellectual defect that our thinking is so perfunctory and so often exhibits want of synthetic coherence and educational force in philosophical and scientific definitions.

To call every manifestation of life "natural" exposes the childishness of the human mind. This childish mentality is fostered by the primitive, antiquated hylozoistic bent of thinking which, having appropriated the philosophical and religious terminology, still exercises a confusing influence on our mental processes.

If anything has a logical structure and form it is the superspiritual, spiritual and natural substances through which the whole creation exists. The very sequence of these substances reveals the supreme creational order, and so leads us to the concrete understanding of the highest values of life.

All principles have a central character and constitute the central sphere. All processes, by reason of their issue from principles, concentrically surround the central sphere of principles. And all effects, being caused by principles, and unfolded by processes, surround concentrically the processive sphere.

By reason, therefore, of its dominating might, the superspiritual substance constitutes the principal or central sphere. We are conscious of its dominating might in all our worthy determinations, in the processes of truthful thinking and in our sentiment of justice.

The spiritual substance, because of its cosmic and lawful adherence to and concomitance with the superspiritual sphere, joins this sphere and surrounds it concentrically as the processive sphere of life. We are conscious of this fact through our innate sense of responsibility and honor, depending on this lawful adherence.

The natural substance, by reason of its inherent instrumental, illustrative and useful forces, joins and surrounds concentrically the spiritual sphere, in order to express automatically all spiritual motives for or against the superspiritual principles of life.

This creational order of God constitutes the real and actual form of life, and is reflected not only in the providential hierarchies, the form of the soul and the degrees of its spiritual attainments, but also in all essential forms of the natural universe.

Accordingly, the substance of nature must first be conceived in its essential reality, and in its fundamental relation to all elements of life, before its diffusive process and its formal effectuation, relative to its providential essence and importance, can be understood.

DIFFUSION OF NATURAL ENERGY

DIFFUSION is the process or movement of the natural energy. As in spirituality the self-conscious and self-sentient will — of which the spiritual substance consists — moves from within itself into autonomic volition, cognition and feeling, so the natural substance, consisting of energy, radiance and vibration, diffuses from its center automatic instrumentality, illustration and utility.

Spiritual and natural substances move from their center and return to the center. The force of substance as such never diminishes. The observable varieties of forces are only formal modifications of their intensity, that is, of the degree of will force in spirituality and the degrees of instrumental force in nature.

We call this correlative movement of forces centrifugal and centripetal, the former being the issuing, — generally called the repelling, force, — and the latter the returning or attracting force.

Repulsion and attraction are purely mechanical terms. We wish to avoid these terms because in the issuing or centrifugal force occurs not only repulsion but also production and sustainment of natural forms. Likewise, in the returning or centripetal movement of forces, is effected not only mechanical attraction but also the spatial equilibrrious position for natural forms.

As a spiritual substance, the soul, in all of its movements, never loses the personal identity of its will, thinking and feeling; and the natural substance, in all of its movements, never loses its automatic force of energy, radiance and vibration.

To understand the great processes of centrifugality and centripetality in the natural substance, we must bear in mind its prototypical plan and origin; for of nothing can we attain a concrete synthetic conception without understanding the principle of its being.

The eternal outflow of superspirituality, revealing the supreme laws of the holy aim of life — according to which the essence and form of relative beings are estimated and defined — returns to its divine principle, the origin of holy movements.

The creational flow of the spiritual substance or soul, revealing

relative volitional or autonomic consciousness and sentiment, returns by reason of mental and sentimental processes to its spiritual principle, viz., the self-conscious and self-sentient will, either spiritually richer because of its free concomitance, or spiritually poorer because of its free non-concomitance, with the superspiritual laws.

The creational outflow of the natural substance, manifesting automatic energy, radiation and vibration, returns by reason of diffusive processes to its natural principle, in order to sustain the cosmic instrumentality, illustration and utility for spiritual activities and superspiritual ends.

This universal superspiritual, spiritual and natural circular course gives us not only the logical foundation for centrifugal and centripetal diffusion, but also a concrete insight into the sense and value of its automatic manifestations.

To speak in naturalistic terms, all principles of life diffuse from their respective centers. Thus the absolute principles diffuse from absolute centers, and relative principles from relative centers.

The gradation of diffusive forces of the natural substance will be presented in the chapter on Ether. What we first must consider is not the effective but the processive forms of diffusion, — namely *quantity*, *time* and *space*.

Quantity

Natural substance is the principle of nature, diffusion its process, and ether its effect. Unless these fundamental forces of nature are conceived in their logical interrelation, it will be impossible to attain a clear understanding of the structure and importance of nature.

All superspiritual might have logical emanations, operating inspirationally. All spiritual forces have logical manifestations, acting autonomically. And all natural forces have logical diffusions, effecting themselves automatically.

In contradistinction to the unity of the substance, diffusion is essentially quantitative. All processes are quantitative relatively to their principles, which are unities. Quantity, therefore, constitutes the first form of diffusion and thus presents itself in every logical aspect.

The object of mathematics is to define the intensity and extensity of forces, phenomena and facts, thus enabling us more or

less accurately to determine the measure of force and distance of every perceivable object.

Though mathematics as a science is a mental or metaphysical product, it, nevertheless, belongs to the order of natural sciences. It pertains exclusively to the outward quantitative definition of force-intensities and distances in all spheres of life, spiritual as well as natural. Since neither the fundamental lawfulness of the being, nor the structure and manifestations of the soul's forces, nor the intrinsic reason for our life are the objectives of mathematics, its value is that of an instrumental, illustrative and useful science.

We are quite familiar with the application of mathematics to natural objects. We are beginning to realize its usefulness in its application to psychic processes; but we are as yet wholly unfamiliar with its application to superspiritual motives, thoughts and sentiments.

It is quite obvious that with due concentration every intelligent man should be able to enumerate during a given time the total quantity of his sensations, emotions, concepts and motives according to the axiological criterion of conscience, in order to attain an approximate evaluation of the real worthiness of his own ego.

In other words, he can apply mathematics or, at least, one of its main functions — the enumerating measure — to his superspiritual status, and thereby ascertain the degree of his spiritual passivity, activity or intensity. This course, however, would, in our very deficient spiritual state, bring only approximately correct results; for the ability to apply the full force of mathematics to such an inward self-scrutiny would require a much more profound and sublime religious education than humanity has thus far received.

Nevertheless, we do enumerate great human deeds, thoughts and sentiments; not that mathematics contains any axiological criterion, but because the quantitative illustration of superspiritual, spiritual and natural values are a part of the mental process through which the affirmation of this criterion is effected.

If we say *one, two, three*, we prove nothing critically. We enumerate only quantitative objects or facts. Considering, however, the numbers 1, 2, 3 in the light of logic, we perceive that these numbers represent a formal quantitative illustration of the logical laws.

Since Pythagoras many attempts have been made to bring logic into close connection with mathematics and, especially, to elucidate

the former by the latter. These efforts, however, have brought forth only partial results, because the correct definition of the principles of either science has been wanting.

The object of logic is the definitional laws and categories, by virtue of which the true knowledge of universal values is attainable in our mental processes. Mathematics, however, defines only the quantity of emanating mights and diffusing forces, as well as of universal phenomena, with no inherent qualification to prove values as such, except with respect to their quantitative manifestations. Yet it is true that the relation of mathematics to logic is closer than that of any other natural science.

The principle of all numbers and the only perfect number is *one*, without which no other number is logically conceivable. It is the absolute number and, therefore, unmultiplicable in itself and indivisible through itself.

Only in the relatively quantitative process can *one* to *one* be added. This addition is relative and, therefore, divisible; whereas the mathematical principle *one* always remains the first quantitative measure.

Two, therefore, constitutes the first quantitative process of the quantitative principle *one*. In this quantitative relation consists the mathematical rule of addition, subtraction, multiplication and division, as well as the basic equation.

Since no quantitative increase or potentiation is possible without the addition of the principle *one*, its addition to the processive quantity *two* constitutes the first effective quantity *three*, by means of which trigonometry and the dimensions of space and bodies are established.

Thus the first three original numbers illustrate the mathematical rule of logical laws, viz., *one* as the mathematico-logical principle, *two* as the mathematico-logical process, and *three* as the mathematico-logical effect.

This statement is no mere abstract speculation, as it may superficially appear to the average practical man, but an actual mental fact which proves itself in its lawful application to all mathematical problems.

Mathematics is based on logic and not the reverse. There is no such thing as a mathematical sense of the real importance of life, but there is always an intrinsically axiological and logical sense whenever this importance is earnestly considered.

If we could apply our advanced mathematical knowledge to the effectuation of our spiritual forces with the same zeal with which we apply it to natural phenomena, we would be astounded by the immeasurable values of spiritual life. For such a knowledge, however, humanity is not yet prepared.

In each soul there is a certain quantitative capacity of volition, intelligence and sentiment for or against superspiritual values. And it is according to the quantitative possession, or, in psychological terms, passivity, activity or intensity with respect to superspiritual values, that each soul receives its just providential station in the universe.

The whole creational cosmos represents the supreme potentiation of quantitative order in its three fundamental substances of superspirituality, spirituality and naturality, and in their infinite interrelations in relative life.

The world is not founded on quantitative disorder. The disorder we notice in our present life is temporary and local, and clearly illustrates the disorder of our mental attitudes.

Time

That diffusion is essentially quantitative is evident in the fact that, both in the largest bodies and smallest particles, innumerable degrees of energy, radiance and vibration are perceptible.

The degrees of diffusing energy, revealed in radiance and vibration, are cognizable by their velocity, the movement of which constitutes the natural form of quantitative duration called *time*.

Velocity, being the intensive quantitative movement of the diffusing substance, clearly defines time as an intensive measure. Time, therefore, is, so to speak, the lawful registration of the course of movements and succession of occurrences.

No force can extend dimensionally without inherent intensity, regardless of how potent or how small it may be. Spatial dimensions do not produce intensive measures but only effectually illustrate them. Thus in all extant effects of mental action and natural forces the intensive measure, time, precedes the extensive measure, space, as, logically, the process precedes the effect.

The spatial field of spiritual activity depends on the intensity of spiritual determinations. The greater the spiritual intensity, the greater the corresponding spatial extensity.

This lawful order pertains with uniform application to natural forces: the intenser they are, the more extensive and pervading is their effectiveness or influence. Planets possess greater intensity of the diffusive natural substance than the satellites, suns more than planets, and the natural substance more than all suns and planets combined; because all of them exist by means of its surpassing natural force.

Every natural phenomenon is first constructed in time, as the preceding factor of space and, according to the intensity of its originating force, involving time, either pervades or influences larger or smaller spatial dimensions.

The fact that time is the intensive and space the extensive measure becomes clearer when considered from the standpoint of spiritual activity. Each act of will, consciousness and sentiment is performed in time, regardless of space, and its intensity is judged by the amount of time required for its fulfillment. The more time we devote to our determinations, thoughts and sentiments, the intenser becomes their power; and the less time we devote to them, the weaker they are bound to be.

Time is the natural reflex and concomitance of spiritual immortality. Otherwise, there would be neither reason nor sense in the concrete idea of time. Its intrinsic importance lies in the fact that it represents and records the successive and enduring values of spiritual and natural life, without which record knowledge itself would be futile.

Past, present and future represent the three formal manifestations of time, for all that exists has its past and present and, by the lawfulness of universal order, its future.

If we eliminate any one of these patent manifestations of time, life as such becomes senseless, as all vital considerations must become when logical laws are not consistently applied to our reasoning.

Time is the ever-recalling voice of immortality. Every moment increases or diminishes the intrinsic value of spiritual and natural life.

The reason time has never been objectively explained is because we have thus far had neither the logical basis nor the axiological ground for the clear concept of the essence of nature as the instrumental, illustrative and useful concomitance of spirituality; hence the subjectivistic entanglement with regard to this subject matter.

The most valuable definition, though not systematically explained, was given by Plato, who said that "time is the image of eternity"; for superessential eternity, spiritual immortality and natural time are analogous and intrinsically concomitant realities.

Space

Logically, time constitutes the processive and space the effective form of the quantitative diffusion of the natural substance. Concretely, however, time is the intensive and space the extensive measure of the quantitative diffusion.

We conceive time in terms of anterior, present and succeeding moments, that is, in terms of duration, involving greater or less degree of intensive action and evolution of natural forces; but we conceive space in terms of extensive dimensions of length, breadth and height, which are its inherent forms.

We do not speak of space in terms of precedence and succession, for precedence and succession in space have no sense. But we do conceive in space the order of natural values and especially the dependence of this order not on spatial but on spiritual causes.

Nor do we conceive time in terms of planimetric and stereometric measures, for there is nothing in time that indicates or necessitates a dimensional definition. All that time predicates is the preceding, present and future acts and facts; which evidences not the extensive measure, as space does, but the intensive measure of duration.

To consider time as a form of dimension, or as concretely non-existent, is contrary to patent facts and logical conceptuality. Indeed, time and space are quantitative realities, but they clearly differ from one another in their inherent significance and relation to all manifestations of life.

Equally illogical is the assertion that time and space are logical categories or mere subjective forms of cognition, as Aristotle, Descartes, Spinoza and others have taught.

Logical categories are lawful norms for concrete reasoning. Time and space are not ratiocinative norms, but patent natural objects; that is, instrumental, illustrative and useful realities; they reveal the extant natural conditions of universal life and, therefore, the objects of logical elaboration, but not the medium through which logical thinking is effected. Time and space furnish only a circum-

stantial but not a logical evidence of acts and facts, the attainment of which is not a temporal and spatial but a strictly psychological process.

This, however, gives us only the logical aspect of space. What we mainly wish to know is the concrete significance and existential importance of space, relative to the universal manifestations of life. The answer is simple: It is the *place* of universal life.

How has space arisen? Space has arisen and continually arises by means of the diffusive process of the natural substance, and thus constitutes its defined effect.

The form of universal space is definitely spherical, because the sphere of divine extramanece, being absolutely spherical, the emanating substance of nature, with its diffusion, cannot be otherwise. Hence also the surrounding space invariably presents itself in a spherical form.

The form of space, though spherical in its entirety, contains innumerable degrees of diffusive forces which, by reason of their centrifugal and centripetal movements, produce innumerable states of forces. These states of forces are the equilibria in the universe, that is, situations or fields of forces in space in which the crossing centrifugal and centripetal movements are relatively balanced.

Accordingly, an automatically relative physical stability is caused in which the innumerable external or natural conditions for super-spiritual hierarchies and spiritual associations are effected. This subject matter will be more fully discussed in the last chapter.

Furthermore, with each degree of spiritual elevation nature is purer, more potent and more beautiful, the relative fact of which is clearly noticeable even within our own existential limitations. We ennoble nature by sublime purposes and degrade it by low purposes.

The grandeur and intrinsic importance of universal life cannot be clearly conceived by means of mere geocentric conceptions of time and space. One must have a sense of eternity—the transcendent prototype of all measurable values—in order to comprehend and to present their cosmic importance.

Time and space are the natural indicators of the *when* and the *where* of spiritual attitudes and expressions, and of their super-spiritual importance.

Spiritual life, though uniform in its predestinational importance, relative to the free fulfillment of the eternal plan of God, is by no means uniform in the process of this free fulfillment. Hence

the innumerable affinities and associations in the universal spiritual life, of which we already have a sufficient experience in our own limited state, require spatial spheres and conditions corresponding with the various attitudes of souls.

The theory of the infinity of space, advanced by Anaximander, Anaxagoras and Heraclitus, and opposed by Thales, Plato and, to some extent, by Aristotle, has its origin in the misconception and unclearness of this negative term.

Infinity has been considered by theologians as a divine attribute, as an elucidation of divine eternity. Since, however, the term eternity has not been clearly defined as the absolute and immutable state of divine superessence, the human intellect, in its subjectivistic bent of thinking, has implied the temporal sense of empirical infinity in the idea of the Absolute.

In the logical order, all effects are limited by processes, and all processes by principles, be it in the superspiritual, spiritual or natural sphere. The finiteness of all acts and facts depends on the might or force from which they issue. As in the psychological order sentiment is the finite or, more exactly, the definite, result of the self-conscious will, so in the natural order ether is the definite result of natural substance, space the definite result of its diffusion, and phenomenal forms the definite result of ether.

As all effected cosmic forms are limited by processive forces, and these again by their respective principles, so also all superspiritual, spiritual and natural principles are limited by the illimitable might of God.

Empirically, time may be called infinite, for it illustrates the inherent immortality of life in general. Space, however, expresses the sense of defined limitableness and, therefore, cannot be called infinite. The statement of Leibnitz that infinite space is a contradiction in terms is correct. Space is the effect and limit of the diffusing natural substance and, therefore, the limiting measure for all natural things.

The frequent statement that one can continually add more to a complete space is an ideational error, for nothing can be added to what is complete. Dimensional addition is no infinity, but a mathematical process, defining the size of a relative and not of the universal space.

All that it is necessary to add in connection with the natural forces is that neither the substance of nature, with its inherent energy, radiation and vibration, nor the diffusion of the natural substance, with its inherent quantity, time and space, are material forces. They are only the essential force-laws of nature and the universal instrumental, illustrative and useful factors by means of which the physical, visible phenomenality of nature is effected.

ETHER

IT must be borne in mind that the explanations in this chapter, as our terminology indicates, do not imply any debate with modern natural sciences. Our line of thought, as indicated in the preceding elucidations, has an altogether different aim from that of physical science.

Our effort is to obtain a clear and logically coherent presentation of the creation of God from the absolute standpoint of conscience, logical reason, and spiritual and superspiritual realities.

Ether, according to our understanding, is the sum total of atomic forces. These forces arise by means of the radiation of the natural substance. The centrifugal and centripetal radiations of this substance, in crossing each other, produce fields of forces, which mutually strengthen or mutually balance each other, with the result of an endless variety of special force-forms or degrees of forces.

In order to obtain a clearer presentation of the origin of ether, let us avail ourselves of a known image: the ether arises through the action of the radiation of natural energy on chaos. This chaos, therefore, is "nonentity," the mere antithesis of the actual being, a wholly lifeless possibility, the direct opposite of the formal essence of universal life.

Chaos is an undefinable possibility, revealing neither values nor formal forces, neither energy, radiation and vibration nor logically determined and empirically perceivable quantities and qualities. It is sheer lifelessness, elusiveness, darkness and coldness, all of which are the direct antithesis of real life, and the illustration of all negative features of spiritual life.

The spherul diffusion of the natural substance, creationally issuing from the absolute sphere of divine extramanece, or, so to speak, the central sun of the being, strikes chaos centrifugally with appalling force of velocity, and, centripetally draws its phenomenal possibility into the universal sphere, thus causing the atomic material for phenomenality called ether.

Ether contains incalculable volumes of invisible atoms, automatically produced by the radiating and vibrating natural energy,

illustrating in miniature the form of forces of which the natural substance consists.

It constantly moves from the place of its origin, that is, from the most outward sphere, inwardly. This centripetal movement is the reverse sequence of the centrifugal movement of the natural energy. The energy of nature radiates from its origin with gradually diminishing force toward the outward sphere, generates ether at the point of its greatest weakness, and, laden with it, returns with ever-increasing force toward its center.

It, therefore, occurs that ether, which in the instant of its origin is strongest, or, more correctly, heaviest and coarsest, with the increasing approach to the center of the being, gradually loses its weight until it is totally dissolved. Consequently, ether and energy of nature are in all natural conditions in a reverse order. Where ether is lightest and purest, the energy of nature is most effective, and where the energy is weakest ether is heaviest and coarsest.

The circular course perceivable in the natural order also exists in the spiritual order; for all emanations from the spiritual substance of self-conscious and self-sentient volition return to their origin, that they may issue again and again in order to attain the absolute aim of spiritual life.

The natural and spiritual circular courses constitute respectively the automatic and autonomic reflexes of the superspiritual course of the transcendent mights of God, sacrificially issuing from His absolute eternity, in order to glorify, illuminate and beatify all beings who freely follow His holiest plan. It is the sole way of their return to the divine originator.

There exists no law and no fact in nature that is not spiritually and superspiritually interpreted. Indeed, all natural things are spiritually conceived, and all spiritual acts, thoughts and sentiments superspiritually estimated.

The dominating inspirational mights of the holiness, truth and love of God, the autonomic spiritual forces of the self-conscious and self-sentient will, as well as the automatic instrumental, illustrative and useful forces of the substance of nature, move, to use mechanical terms, centrifugally and centripetally. All of them issue from their respective centers with inherent might, splendor and harmony and, after having fulfilled their sacrificial movement, return to their origin in order eternally to repeat their sacrificial mission.

Assuredly, only the emanations arising out of the absolute divine

center form a perfect circular course. All relative emanations, however, return to their centers imperfectly and are only relatively effected.

In the relative soul the circular course presents itself in the "centrifugal" movement arising out of good or evil motives which, in the course of the soul's realization, and according to the degree and worthiness of its motive, rebounds to the self-conscious and self-sentient will, with blessing or degrading results.

We perceive the basic form of ether in the material manifestations which surround us and which, according to logical considerations, can exist only in the outward equilibria of the universe where the centrifugal and centripetal forces are the weakest and their effects the coarsest.

There must be three capital spheres of natural equilibria, corresponding not only with the trichotomic order of logic but mainly with the three cosmic realities of superspirituality, spirituality and naturality.

The spatial extensity of each capital sphere transcends the limits of our human observation and mathematical capacity. The reason for this deficiency, however, is not only because we live in the outer sphere, but also the fact of our low superspiritual predisposition and determinations.

Low souls cannot live in higher ethereal worlds, where the mental forces of natural vision and manipulation of natural forces greatly surpass those in our providential conditions. The knowledge of great natural forces is not entrusted to sinful beings, who always abuse such knowledge, but to spirits wholly willing and able to apply this knowledge to superspiritual ends.

Nevertheless, we will attempt to give a presentation of ether in its relationship to the three capital spheres, in order to enable us to conceive its existential necessity, importance and lawfulness. Prior to the explanation of these entitative spheres, however, the three essential forms of ether must be considered, viz., ether as *natural phenomenon*, *natural quality* and *natural form*.

Natural Phenomenon

As already indicated, in the circular course of the centrifugal and centripetal movement of the radiating natural substance, according to the distance of the equilibrium from its radiating center, arise

certain equilibratory conditions of various density. In these equilibria are the degree of strength of the concurring forces and the degree of density of the concurring ether in a reverse relationship. These conditions or situations manifest themselves as phenomenal effects of the diffusion of energy, radiation and vibration in the form of the aggregate states of matter.

The idealistic schools were right in asserting that matter is no substance, and at no time could this statement be understood so clearly as it can today through the scientific investigation of the atom.

We know that the phenomenon of matter, in respect to its aggregate state, depends on the action of the atomic force-center. We know that atoms differ in intensity and extensity, and that insertion into or elimination of one electron from the structure of the atom alters this structure and its total material phenomenon.

Consequently, matter as such can be defined by no better term than *phenomenal possibility*. In itself it is no substance, but only the logical and actual product of the natural substance, which accounts for its continuous changeability and adaptability.

There are three general phenomenal possibilities in nature: the gaseous, the liquid and the solid aggregate conditions.

Gas is that state of matter in which, in a given space, the density or distribution of atoms is most limited and variable.

In the liquid state of matter the process of condensation is more advanced, with the result of a comparative stability and increased tangibility.

Finally, the solid physical state in which the condensation of atoms is most advanced shows, naturally, the most tangible phenomenality.

The specific gases, liquids and solids, however, because of their various degree of condensation and quality of groups of atoms, manifest essential physico-chemical variations.

From these considerations we arrive at the result, first, that matter as such is a mere phenomenal possibility, that it contains no definable substance in itself, and that it is subjected to continuous phenomenal mutability.

Second, we note that matter grows and declines because of the atomic forces of the ether, which in itself is not defined matter at all, but the producing and sustaining natural factor of material

phenomenality; that, therefore, matter could not exist without the ethereal atomic force, diffused by the energy, radiation and vibration of the natural substance, which is not a superficial material but an essential natural force through which all relative energy, radiation and vibration are produced even in the smallest particle of the phenomenal world.

Third, material phenomenality, however remotely, illustrates the psychic forces of will, intellect and sentiment. Will is the most volatile and searching autonomic force for the acquisition of super-spiritual, spiritual and natural objects. Intellect lives on concentration upon any of these objects, to the end of acquiring them. And sentiment is the result of search and concentration.

For this reason sentiment, which also includes instinct, is most difficult to alter, intellect less difficult, and the will comparatively the least difficult to influence. The fixity of sentiments always acts as a check on the operations of the will and the intellect. Indeed, there are many who would like to perform great deeds, but they have neither the clearness of intellect nor the force of sentiment to do so.

Whatever we observe in automatic nature has its parallel in autonomic spirituality. The very primary forces of centrifugality and centripetality automatically illustrate the giving and taking force of spirituality. Energy, radiation and vibration of the natural substance illustrate the will, intellect and feeling of the spiritual substance. Natural quantity illustrates the infinite diffusion of spiritual forces; ceaseless time immortality, and universal space the field of universal participation in, cooperation with and affirmation of our supreme destiny according to the lawful plan of God. Only prejudice or logical feebleness causes the lack of insight into the great synthesis of the might, splendor and harmony of worthy life.

In connection with the above considerations it is necessary to bear in mind that the gaseous, liquid and solid phenomena of nature, observable in our sphere, though immense in their extension, are by no means universal conditions in the being. They are only local manifestations of natural phenomenality. All natural effects depend on the activity of ether which, in the middle sphere of the being, has a considerably finer structure than in our known outward sphere. In the reverse order to the density of the ether its effectuation of phenomenal contents and forms becomes more potent and refined, and more lucent and beautiful.

Natural Quality

Natural quality, either in the gaseous, liquid or solid physical condition, depends on the movement of ether, the degrees of which vary greatly. This movement of ether stands, ontologically, under the creational law of concomitance with the autonomic spiritual movement, with all its degrees of intensity, activity and passivity.

In the innumerable crossing points of the centrifugal and centripetal diffusion of energy in our sphere, we perceive how the various degrees of its forces effect the form of innumerable material qualities.

Qualities of matter are the principal material elements out of which more or less definable composites are processively and effectively evolved, with instrumental, illustrative and useful factors.

These elementary qualities, however, are by no means universal, as is assumed by our modern empirical science. Correspondingly with its situation relative to the central force of the natural substance, each sphere has its own specific qualities.

Assuredly, these spherical qualities are affined and analogous to one another. Their force, lustre and effect, however, namely, their inherent energy, radiation and vibration, differ relatively to their spherical position.

Even in our empiric sphere, qualities are distinguished by means of their content of energy, radiation and vibration. Each manifestation of matter, whether in the form of a simple element or of a compound, is the result of centrifugal and centripetal atomic functions.

Each atom is a unit of centrifugal and centripetal forces which produce and sustain its phenomenality, in order to perform its instrumental, illustrative and useful mission.

Co-creationally, no soul produces its absolute like. Each product, whether spiritual or natural, is relative, and depends on the power and force of the producer. Thus the soul depends on the providential sustenance and the education of superior factors, and only through the determination of its self-conscious and self-sentient will does it attain high spiritual and superspiritual qualities. Natural phenomena produce their approximate likes through the superior process of planful natural forces, which in themselves are not phenomena but natural factors which produce natural phenomena.

Thus all spiritual and all natural things, because of their lawful relativity, are in a continuous state of dependence on superior plan-

ful factors, the undeniable fact of which clearly refutes the fruitless mechanistic viewpoint.

This obvious planfulness leads us to the logical understanding of the providential harmony which exists between spiritual and natural manifestation.

Precisely as the various degrees of natural forces, viz., energy, radiation and vibration, produce the multiform elemental and composite qualities, so, in the spiritual order, the various degrees of self-conscious and self-sentient determinations produce the simple and complex characteristics of souls. Characteristics and qualities have the same definitional significance, except that the one pertains to the spiritual order and the other to the natural order.

That natural qualities are concomitant with spiritual characteristics is too obvious to require further elucidation. In the more or less savage and brutal features and qualities of their form animals clearly reveal their character, and the comparison of this character with the low characteristics of men clearly illustrates the conclusiveness of this analogy.

Furthermore, it is an empirical fact that natural qualities in their external appearance vary with the improvement or deterioration of the soul's character, which clearly proves that the soul is the relative former of its own natural qualities.

Nature is dependent upon the cooperatively dominating spiritual factors, for in itself it is nothing but the instrumental, illustrative and useful force for spiritual activity to superspiritual ends. The value of nature is estimated according to superspiritual laws, and the abuse of nature is condemned because of its essential value and transcendent significance.

Conformably with the spiritual cooperation with the realization of the plan of creation, there are not only positive constructive qualities, but also negative destructive factors in the various complexes of qualities, illustrating the negative tendencies of souls.

In the positive superspiritual aim lies the soul's power and progress, and in its denial its weakness and decline. The lower and more disordered the spiritual life, the more destructive become the natural elements inherent in the soul. Spiritual and physical decline often go hand in hand. The old intuitional wisdom of ages confirms the fact that sins breed disease and that virtues induce health.

At any rate, physical ailments as such are no evils in themselves, but the natural result of anti-superspiritual determinations, and also

the necessary educational factors urging us to freedom from our inveterate inward disorder and sinfulness.

If superspiritual might, enlightenment and the beauty of sacrificial sentiments do not appeal to the superspiritually indolent, dull and cold soul, there must be natural means to curb its pride, divert its mind from selfish habits and overpower and chasten its self-centered heart, in order to save it from utter debasement.

There exists no evil as such in the creational plan of God. The evil we experience arises out of the anti-superspiritual determinations, thoughts and sentiments of souls which, of their own will, have strayed from the nearness to God. This glorious nearness to God can be attained only through consummate freedom from sins, the source of all suffering.

In other words, there exists no objective evil, as so many in their superabundant self-sympathy assert. Evil is the subjective result of spiritual disorder, which vanishes with the elimination of evil motives, evil thoughts and evil sentiments.

In all providential spheres nature shows the preponderance of the good over the evil, and is far more liberal in its adaptability to the good than to the evil—a fact which can be verified in the life of the average soul.

Elemental qualities and the positive and negative tendencies in the multiform complexes of qualities depend upon the various degrees of atomic function. Accordingly, for reasons of reciprocity already presented, the intense atomic function is constructively the most effective and destructively the least effective the nearer it approaches the central natural substance.

Natural Form

Nature expresses itself and reveals its significance in the natural forms.

From the smallest atom to the largest sun nature shows its inherent forces of instrumentality, illustration and utility.

There is nothing in the principle, process or effect of nature that that is not instrumental, illustrative and useful; for such is the significance of nature's essential existence.

The essence of nature and, consequently, the way of its formal expression, is strictly automatic and mechanical. At the same time

each expression of nature reveals trans-natural meaning in its more or less harmonious phenomenality.

No natural phenomenon reveals of its own force self-conscious and self-sentient will. If that were possible we should clearly perceive gaseous, liquid, vegetable and mineral volitions with autonomic self-consciousness and self-sentiency.

All we do perceive in natural forms are only designative effectuations of natural forces, corresponding with the tendencies of our spiritual life, and serving as providential means of our physical existence and as natural instruments for our education.

The designative effectuation of natural forces into phenomenal forms unquestionably indicates superior spiritual agencies.

It is true we cannot sensuously observe these superior spiritual agents, as we cannot sensuously observe innumerable other factors, to the recognition of which we arrive by means of logical and rational deliberations. All superspiritual, spiritual and natural facts are ultimately experienced and logically conceived by the psychic and not by the physical capacities of the soul.

The intrinsic harmony in life as such must be logically analyzed, for it constitutes the great synthesis comprising the whole superspiritual, spiritual and natural realms. Only through divine harmony, arising out of God's sacrificial justice, are we enabled to understand the reason, the process and the value of material forms.

No material form creates itself. It is caused by conscious action by means of atomic forces. Indeed, there exists a mutation of forms. This mutation, however, has its reason in the change of the composition of atomic forces, indicating a rational designative influence.

Every material structure contains a defined quantity and quality of atoms. Have these atoms, perchance, a conscious sense of harmony to produce mechanically lawful material structures such as we see around us? Atoms as such do not have this sense of harmony, but are subjected to the law of harmony, sustained by volitional, conscious, sentimental and co-creationally active beings.

The substance of nature arises creationally out of divine extramance; it streams centrifugally into the indeterminate, and, laden with ether, returns centripetally toward the point of its issue. Thus, in the manifold crossing points of the centrifugal and centripetal movement arise equilibria of various intensities and dimensions in which corresponding material forms are brought forth.

Each equilibrium contains a corresponding, mathematically de-

finer, force-content of centrifugality and centripetality. Out of this equilibrical force-content force-nuclei are formed as the basic form of stellar bodies, which, in their rotary movement and according to the intensity of their central forces, attract the surrounding ether until their formation is completed. They rotate around their nuclei, held in their circular course around greater stars or suns by their reciprocal centrifugal and centripetal forces.

Moving in their particular stream of the diffusion of the natural substance, out of which they have arisen, they cannot relinquish the geometrical field of their equilibrium. They have been formed in and of that equilibrium of natural forces, and, after the exhaustion of their nuclei, disintegrate in the same equilibrium into their particular degrees of ether. By reason of the immutable lawfulness of the natural substance, the process of rise and decline of stellar bodies is continuous.

Suns and planets of whatever dimension are under the same structural law, and their movements depend on central suns, or directly on the universally radiating diffusion of the natural substance. In all natural forms exists a harmonious hierarchy of concentric movements, of circles of suns around the central sun down to the circles of electrons around their nuclei.

Furthermore, in the diffusion of energy, as such, lies automatically the possibility for all imaginable formations, figures and groups of forms, but not the autonomic principle for determined, purposeful, harmonious forms. Natural energy is, so to speak, an organ or instrument, by means of which are produced all conceivable combinations of natural expressions. The fact, however, that harmonies full of meaning exist in natural manifestations clearly indicates that this instrument is dominated and mastered by autonomous spiritual beings.

Natural forms, therefore, are nothing but automatic group-formations of the various quantitative and qualitative units of the natural substance. But the forming process of natural things, with their harmony of group formation, with their graduated order fraught with meaning and permeated with logical and axiological lawfulness, are products of an autonomic administration. They clearly show that the instrumentality, illustration and utility of nature are necessary for the providential sustainment and education of spiritual beings.

Thus also human and animal bodies and the forms of plants—

only to mention a few among the infinite formal possibilities—are primarily designed by means of the automatic substance, in order to reveal in these forms the operation of divine providence with respect to the superspiritual attitudes and spiritual capacities of souls.

The human soul possesses a body superior to that of the animal in the same degree that its superspiritual attitude and spiritual capacity surpass that of the animal. This connection between the natural form and its significance pertains not only to human and animal forms in general, but also to the particular degrees of mental and sentimental education of men, and the particular species of animals and their individual characteristics.

With each manifestation of a natural form conforms a superspiritual and spiritual reason, and the fact that we employ symbols containing a spiritual meaning in our description of natural forms is based on that reason.

Nature is essentially automatic and cannot determine and define its form; for determination and definition are results of mental processes which nature as such does not possess. In all its manifestations nature expresses only superspiritual and spiritual functions in a lawful automatic manner. We see this in our body, which does not define the soul but only reveals its natural form. The soul rules the body as its external organ and always treats it as such.

The question now arises how the connection of natural forms with spiritual beings can be understood.

To answer this question we must have not only a clearly logical presentation of the soul in its essence, but also consider the total being in the providential light.

The soul is essentially a spiritual monad, or, in psychological terms, a personality, consisting of self-conscious and self-sentient will, whereas its body is an aggregation of relative units of the natural substance which, by reason of the law of concomitance of nature with spirituality, serves the soul with an adequate instrumental, illustrative and useful capacity for natural expression.

This capacity for instrumentality, illustration and utility inheres in the diffusing natural substance in general as well as in its particular complexes; these receive an expression defined by the souls, for they adjust themselves to the soul in the same measure as the soul adjusts itself to the superspiritual laws of God.

For this reason superhuman beings must have superhuman nat-

ural forms, human beings human natural forms, and animal beings animal natural forms, thus expressing the various gradations of spiritual and superspiritual attainment or degradation.

A particular complex of units of the natural substance adheres to and is inseparable from every soul in the universe. Souls arrive and depart with that degree and quality of the natural substance which they have acquired by reason of their relation to the sublime superspiritual lawfulness.

Natural forms are instrumental effectuations of the natural substance, and this substance remains invisible in our sphere. Will this substance and that of spirituality and superspirituality forever remain invisible? Indeed not. But so long as the human soul is so passionately in love with mere natural phenomena, it will no more be able to see the great substances of life than a worm that only knows how to dig itself into the earth.

Each organic form contains a more or less marked harmony, indicative of providential operations of spiritual factors to superspiritual ends. All natural forms, relatively to spiritual beings, are providentially good and valuable. Comparably with the low superspiritual attitude of men they are better in their providential value than one might reasonably expect.

A good strong will to follow the fundamental order of divine laws would wipe out the whole material misery from which humanity has to suffer. But humanity is yet too indifferent to divine laws to be able to detach its heart from the predominating material desires.

If the sacrificial creation of God is not the greatest example and sublimest lesson for the soul, how is it possible to educate humanity to worthiness, truth and love, that is, to the imitation of God?

This educational course is not an accident. There is a lawful superspiritual urge behind it. That the great variety of natural forms in our sphere are determined in the superior spiritual sphere, by souls fully equipped for such co-creative work, is logically conceivable. As discovery and imitation of forms in our sphere constitutes the task of scientists and artists, so in the same manner we must present to ourselves the providential builders and formers of our sphere as geniuses of science and art who, from their superior spiritual sphere, influence our natural sphere. The demiurgic idea of the Vedantists as well as of Plato, Plotinus, the Gnostics and the early Fathers of the Christian Church is fundamentally correct.

All natural forms in every sphere are designed by means of the

providentially corresponding natural forces, by superior spiritual geniuses, as all art on our planet is designed by human geniuses out of the resources of instrumental nature.

This universal fact reveals the law of co-creative imitation, which every deep-thinking soul perceives and, according to its capacity, correspondingly imitates.

It follows that all imaginable forms are possible, of which only an infinitesimally small fraction are found on the planet we inhabit.

Situated in the outer region of the external sphere and densely surrounded by an animal world with which humanity has so much in common, our spiritual experience and our aesthetical understanding must necessarily be small and superficial.

Because of the confusion regarding the essential significance and sacred import of life, it has been impossible to discover the logical basis of aesthetics and, consequently, to attain a profounder appreciation thereof. And, yet, there are universal laws of aesthetics, as simple in their form as logic.

The principle of all formations lies in divine extramanece, of which the creationally emanating natural substance, viz., energy, radiation and vibration, constitutes the fundamental ground.

All natural forms arise out of the spheric diffusion of automatic radiation. There exists no form which is not fundamentally contained in the spheric form and its constituent elements. All natural forms are only modifications and combinations of these elements.

The spheric form, with its fundamental elements, is therefore the logical foundation of all formal aesthetics.

Genuine aestheticism has its ground in God, and it is, therefore, logical that low souls tend toward unclear and unaesthetical forms; whereas sublime souls delight in the purest and most magnificent. They see in the harmony of the natural world the aesthetical symbolism of the sublime effectuations of superspiritual might and of the cooperating spiritual forces.

THE THREE UNIVERSAL SPHERES

The External Sphere

IN so far as our earthly vision, our limited intelligence and our language — almost wholly bound up with material objects — enabled us, we have shown deductively the great logical and axiological connections which must rule in God's creation if all our endeavor after worthiness, truth and love is not to be futile and senseless.

We have perhaps availed ourselves of some unusual or daring analogies intended to explain, however imperfectly, what a higher intelligence could, no doubt, define with greater clearness. A logical outline of the tremendous harmony of the total plan of creation is certainly an extremely difficult aim for a human being to achieve.

Notwithstanding this difficulty, we shall not abandon our great object, and in a reverse order, viz., inductively, present an outline which will enable us clearly to apprehend the providential meaning of the whole creation, and to show the relation of the soul to its Creator. Accordingly, we begin with the external sphere, the sphere of our present existence.

This sphere, because of the seeming mystery of life, low religious spirit, extreme mental confusion, decisively selfish sentimentality, and frequently oppressive natural conditions, cannot be conceived otherwise than as the sphere most remote from the absolute divine center.

The few guiding religious thoughts we receive once in many centuries through inwardly inspired and profoundly religious men are the only stepping stones of our feeble and unclear religious aspirations. And even these few sublime teachings are often corrupted by haughty human organizations which sooner or later become arrogant and ineffective.

The few mental gleams into the logical importance and order of our ideas, promulgated by very rare intellectual geniuses of the past, are most difficult to absorb even by the learned. Profound thoughts are left by the wayside and hypotheses from relativistic and subjectivistic viewpoints fill the minds of men.

The few great sentiments, born in the hearts of exceedingly rare and sacrificially determined souls, are considered as mere ideals and regarded as unattainable—because no earnest effort is made to attain them—and the selfish pursuit of individual and collective passions has its unarrested sway.

Rarely does the human soul earnestly seek for the concrete principle of life, and, if it perceives only a small part of this principle, its heart recoils and does not elect seriously to live by it.

This is the true spiritual image of our world, one of the innumerable abodes in the most outer division of the external sphere.

The whole nature in our sphere expresses the low superspiritual and spiritual conditions of our inwardness. There exists neither natural force nor form capable of imparting eternal service and satisfaction.

The human body appears superficially aesthetic only when compared with those of lower creatures. It may appeal for reasons of its superficially harmonious proportions, but its real structure and content are essentially unaesthetical, as is clearly perceivable in the operations of its natural life. Yet there are millions of men who would give up the immortal benefits of superspiritual worthiness rather than the comforts of their mortal shell. It is this unjust, unworthy and preposterous preference for the body over the soul that makes humanity what it is.

Because of the inconceivable remoteness from divine extramunition, the natural forces in our sphere subsist on the least forceful action or movement of the natural substance, and, consequently, produce those dense, impenetrable, mutable, dark, cold and aesthetically imperfect forms which illustrate the essential life of the human soul.

Notwithstanding this woeful existential condition, fraught with constant danger and frequent disasters, there exists in the human soul a warning of conscience which urges it to adhere to and conform with religious and ethical principles.

Yet only he who possesses an active religious interest in victorious struggle with his own sinful passions, and strong disposition and resolution to virtuous life, will be delivered from the present existential conditions, and promoted to superior spiritual associations and more beautiful natural surroundings.

Only few will accomplish this task. The absolute majority of human souls must remain in similar conditions to ours, with, how-

ever, particular adjustments suited to the needs of their painful rise. Criminal, cruel and sensual souls will be placed, according to the intensity of their sins, either in the lowest strata of humanity or condemned to animal life.

The next region lies in the middle of the external sphere. Here the substance of nature is stronger and, consequently, the ether out of which the suns, planets and all contingent natural structures are formed is distinctly finer than in the spherul region in which we live. In the equilibrium of this middle region natural instrumentality is more forceful, its illustration clearer and its usefulness more congenial with spiritual needs.

Souls prepared for a higher superspiritual and spiritual state must also possess superior natural conditions. Nature always follows the positive or negative activity of the soul. This is an ontological law which we daily experience in our earthly life.

Active cooperation with the sacrificial plan of divine creation promotes rise to higher spheres, and the contrary degrades to lower spheres, precisely as relatively happens in all conscientious human organizations, except that promotion and degradation in the organization of creation are absolutely just.

Thus in each region of the three fundamental spheres we find souls descending from the upper realms, and souls rising from lower regions. A superspiritually educated psychologist will have no difficulty in noting this fact in our spiritual relationships. He will observe that many gifted, superficially refined and materially prosperous men do not fulfill their superspiritual task, thus evidencing their downward course.

On the other hand, there are less gifted souls, struggling hard in order to attain a higher spiritual consciousness and a clearer and stronger conscience, who, in utter self-denial, become our noblest spiritual leaders. Rarely as they appear in the history of humanity they are, nevertheless, there to prove even in our low state of life the sublimity of divine realities.

In the middle region of the outer sphere exists a spiritual refinement rarely found on this earth. The common passions are considerably subdued. Conscience is more active. Virtues begin to assert their supreme right. The will is more determined and constant, the intellect more capacious, logical and veracious. The heart is more susceptible to sacrificial sentiments, and the religious laws of mutuality are earnestly practiced.

Natural forces in this region are more powerful and their manifestations more lucid than here. Natural forms are more refined, natural sounds spiritually animating and, consequently, natural fruition more abundant and delightful.

The bodies of souls have still the same general contour as ours, except that, owing to superspiritual and spiritual elevation, they have more instrumental power of vision, hearing and sensing, and, consisting of a stronger and finer ethereal complex, they are far less liable to debility than in our region. Above all, however, their proportions are more symmetrical and expressive of spiritual superiority over humanity.

Because of the more elevated and harmonious life in this region, the institutions of government and education are of very active interest to all. There exists no brutal or intolerant fanaticism in religion, no nationalistic haughtiness and arrogance, no surreptitious political intrigues, no perversion of social justice by class interests, no unscrupulous exploitation, and no marital relations with license of unrestrained sexual indulgence.

Here the struggle against the predominant obsession with physical matter begins in earnest, and every effort is made to re-establish the inborn but sinfully neglected spiritual dignity. The teachers of religion, philosophy and nature are held in the highest esteem, and not the brutal conquerors, political schemers and possessors of the biggest lumps of gold, as in our miserable world.

In this region teachers do not proclaim local religious events as dogmas of faith. They teach the living Voice of God and the living inspirational laws and revelations. They teach religious virtues by word and by deed, a subject matter little known among the children of this earth.

Philosophers do not scrutinize the superficially interrelated details of mental and sentimental life, but, being fully conscious of the fundamental laws of logic and the spiritual structure of the soul, present objective realities in concretely logical harmonies and beneficent activities.

Here scientists of nature, conscious of logical and psychological lawfulness, roam no more in the forest of natural phenomena, attempting to extract the mysterious spiritual will, thought and sentiment and the still more mysterious religious powers. To them religion and spirituality are no longer poetical or aesthetical mysteries but living realities.

Here also the natural world becomes intelligible in its principle, in the lawfulness of its forces and the significance of its phenomenality. Having thus a real ground for its value and importance, and being empirically the easiest science to teach and to understand, it becomes a worthy means for spiritual and superspiritual uplift.

In this region begins the higher school of active conversion to the order of God and an active endeavor for the participation in holy life.

Precisely as spiritual and superspiritual efforts are required to enter the middle region of the external sphere, so corresponding efforts are necessary for the rise from this region to the most inward region of the external sphere, immediately surrounding and adjoining the great spiritual sphere.

In this spherul region takes place the consummation of freedom from the last vestiges of material and physical infatuation and the preparation for the re-establishment of the lost powers of spirituality for the purpose of greater superspiritual activity. What constituted only the beginning of real conversion to the plan of God in the preceding state becomes in this region the great process of spiritual transformation. Because of the greater nearness to God, this spiritual process greatly enhances the natural conditions in which it is performed.

In this region the soul feels a security and strength unexperienced in the previous states. Its thinking becomes intuitional, logical and veracious and, correspondingly, more synthetical in intellectual grasp, stronger in memory and more refined in imagination. Its heart, on the approach of total purification from the shadows of naturalistic infatuation, becomes so broad and deep that no onesided and personally exclusive object finds a permanent abode in its sentiments.

All superspiritual, spiritual and natural conditions surpass the middle region in the same degree as the middle region surpasses the region in which we live. The average soul would firmly believe this region to be a true heaven, and thus it appears to souls on their arrival at this providential abode.

Having passed through long periods of hard spiritual struggle, the soul now feels an inward relief and happiness unknown in the lower regions. Correspondingly with its providential station it also feels greatly increased power of will and clearer self-consciousness and self-sentiency.

For the first time in its ascending experience the soul conceives in the immediate vicinity the astounding might and splendor of the spiritual sphere, revealing still greater fields for spiritual energy and superspiritual achievements.

In this highest region of the external sphere the great inward conversion of the soul is completed. Its free submission to superspiritual laws grows more intensive and bears visible and tangible fruit in the broad attainment of spiritual friendships, barely known on our earth and only actively initiated in the middle region.

Spiritual friendship is the foundation on which superspiritual progress and worthy association thrive. Marital relationships, already restricted by religious sentiments in the preceding state, attain in the highest region of this sphere a state of dignity and chastity unknown beneath this station. Here the procreational sense is used for the purpose for which it is determined according to the superspiritual plan.

Divine inspiration becomes more active, and is followed by ever-increasing spiritual energy. The mental and sentimental attainments greatly surpass in their intensity and scope all past stations. Natural forces and forms are much superior to ours; they are considered and applied solely as instruments, illustrations and utilities for education to a still higher life.

How long will it be until the human soul reaches the highest region of the external sphere?

No earnest man will have much difficulty in answering this question, for he knows that each advance depends on his own personal effort.

There are very few superspiritually intensive souls on earth that are able to pass from the lowest to the highest region. There are not many among us who will reach even the middle region. A considerable number will descend to the realms of animals, but the great majority, as actual superspiritual observation indicates, will remain in the same state in improved or restricted conditions for scores of lives, until they finally resolve to tear themselves away from inveterate passions, acquired for ages.

Epochs of sinful life and disregard of the sacrificial plan of God cannot be eliminated by mere aspirations, no matter how worthy, but only by active spiritual exertion and strict heedfulness of sacrificial inspirations.

If only a small number of men had full insight into the abso-

lute might of providential justice, and affirmed it with their whole heart, humanity would receive more great prophets and leaders, and so attain the spiritual advantages of which it is in greatest need.

In the highest region of the external sphere is achieved the last process of total freedom from the obsession of naturalistic visions and desires, and the consequent uplift of spiritual capacities to super-spiritual order.

All similar souls in each region must pass through such providential conditions as are most adequate to the degree and sum of their superspiritual determinations, and in these conditions perform their predestinational duties according to the providential law of justice.

No soul can escape the more or less burdensome and unaesthetical body until it reaches that state of love which surpasses the love of nature. It is in the highest region of the external sphere that this epochal fact in the ascending lives of superspiritually active souls is accomplished.

The Spiritual Sphere

Thus far only fragmentary and incoherent glimpses into the spiritual sphere have been given us by mystical philosophers, without any efforts, however, at a logical interpretation thereof. Because of this deficiency over-practical rationalists usually consider all attempts to present super-terrestrial spheres as mere subjectivistic imaginings, belonging to the realm of poetry rather than truth.

This over-practical viewpoint, however, overlooks the psychological fact that everybody, regardless of ability and knowledge, always applies his imagination to what is of greatest interest to him. Thus he who is chiefly interested in nature cultivates naturalistic imaginings, which are the most common. He who is chiefly interested in spiritual things endeavors by hard intellectual labor to attain spiritual imagination because of its superior educational value. And he who is chiefly interested in superspirituality devotes all his imagining to divine holiness, truth and love and to their realization in his own spiritual self.

Our thoughts are so absorbed with naturalistic imaginings that only few are able to see clearly spiritual realities and to have due respect for logical visions. Still fewer are those who are able to present, imaginatively at least, a part of the superspiritual order in the

being. Only through complete breaking away from the inveterate passions of external life does the soul attain higher mental experience, by virtue of which it is enabled to understand the great spiritual power and freedom in the spiritual sphere.

The spiritual sphere lies in the middle of the three spheres surrounding divine extramanece. By reason of this position in all its manifestations it greatly surpasses the external sphere in might, light and beauty.

The centrifugal and centripetal forces of nature in that sphere are so much more powerful that in it a body like our terrestrial globe would in a few moments dissolve into pure ether.

The ether in the spiritual sphere is far more refined, translucent and beautiful, and the constellations of solar systems and groups of solar systems far more harmonious and full of striking symbolism.

When we speak of natural symbolism we only anticipate its reality. We use it and abuse it according to our moods, more often for unworthy ends than for the sacred purpose predetermined in creation. To treat nature as the instrumental, illustrative and educationally useful symbolic force requires superspiritual elevation and corresponding spiritual qualifications and power.

It is precisely the great knowledge and great co-creational art of universal symbolic structures which constitute the external task of the spiritual sphere. But this external task is entrusted only to those ascending souls which are superspiritually and spiritually prepared for such tremendous cooperative work.

Before describing the actual life in the spiritual sphere, it would be advisable to consider the bodily form of souls in this sphere, in order to understand its vastly superior power relative to and in conformity with the superspiritual reason of life.

In the external sphere we observed the consistence of bodily forms with the mentality and sentimentality of souls. In the lowest regions we observe monstrous animal bodies, illustrating conspicuous passions, frightful spiritual debasement and ruthless selfishness. They live in constant struggle with each other and in constant fear. The most perfect corporeal forms in this sphere are those of human souls, because these souls are capable of developing a defined degree of superspiritual sense.

Yet this human form is only an ennobled animal form. As such it contains features of duplicity, weakness, vulnerability and amenableness to disease and suffering similar to those of animals. The

natural contour and qualities, however, are superior to those of animals, thus manifesting that humanity, though not free from animal instincts and propensities, stands one providential degree above them.

In particular instances in our own region these animal propensities are eliminated by virtue of strong religious determination and ascetical practice. This virtuous determination becomes general in the next region, but only in the highest region of the external sphere does it reach its consummation.

In the transit to the spiritual sphere the corporeal structure, though far stronger, purer and more beautiful than the bodily forms in our region, loses its reasons for being.

The soul in this sphere, being now wholly spiritualized, can neither adequately express itself nor perform its predestinational task in a duplicate physical form. The human form, because of its inadequacy of force, divided sex and comparatively unaesthetical structure, is totally relinquished in the upward transition to the spiritual sphere. Being highly harmonized in its spiritual qualifications and superspiritual determinations, its natural body must harmonize with its intrinsic attitude and force.

At the entrance to this sphere, therefore, the soul receives a centralized body, imperfect as compared with bodies in the highest sphere, but far surpassing the corporeal structures in our sphere.

The body approaches to the spherul form and, because of the greater nearness to divine extramanence, contains greater natural energy, diffusion and vibration than it contained in the preceding sphere.

This spherul form is as yet irregular, but with each advance to higher regions becomes more regular and perfect. The empirical fact that natural forces issue from spherul centers evidences lawfulness in the diffusion of natural energy, radiation and vibration.

This fact is of an especial significance when we consider it in relation to souls in the spiritual sphere. The soul must possess a more centralized and forceful natural form, in order to correspond with the tremendous increase of its power of determination, intellect and sentiment.

In this sphere the soul clearly sees its spiritual essence and, for the first time in its ascending path, fully realizes the divine concern in its life.

The phenomenality of the soul, that is, its appearance, conforms

with its superspiritual and spiritual concentration. Figuratively, the soul appears like a bright oval star in the midst of a clear, beautiful and luminous ether; for in that sphere exist neither night nor anything similar to the coarse materiality in our world.

The soul moves no more on calcareous stilts, as human and animal bodies do, but floats through space with great speed, and expresses in most graceful manner its thoughts and feelings through the symbolic formations of its high superspiritual determinations and powerful spiritual forces.

It no longer sees, hears and feels by means of special visual, auditory and tactual physical instruments, but through the whole frame of its greatly simplified natural structure, corresponding with its inward simplicity. It sees the great brightness of the inward regions and hears the sounds of great harmonies calling forth unceasing inspiration and animation wholly unknown in our sphere.

The soul also beholds the external sphere with all its woeful spiritual disorder, and performs the task and duty of imparting providential educational conditions for the progressing and retrogressing groups of souls dwelling therein.

With the entrance into the spiritual sphere begins the profound study of universal values which, though perceivable in our state, are more earnestly heeded in the upper regions of the external sphere.

The high degree of superspirituality, the might of religious conscience and the spiritual concentration on universal objects empowers the soul to undertake a greater measure of cooperative activity than was possible in the external sphere.

Deeply permeated with worship, knowledge and love of God and of His eternal plan of creation, all its exertion is directed to the scrupulous fulfillment of the superspiritual task with which the soul is entrusted in this state. Realization of divine laws, educational efforts and unreserved mutuality are the foremost inspiration and practice of these spirits.

The field of their activity extends over whole solar systems. Their knowledge of nature is so enormous that in comparison with it our human sciences appear almost insignificant. Here it is no longer a question of knowing a limited quantity of natural forces, chemical compounds and mechanical structures, but of knowing all natural forces and all qualitative compounds and mechanical structures as well as all the laws and full reasons for each natural law, force and form.

Nature, as the universal instrumentality, illustration and utility of spiritual life, must be used by every soul according to its predestinational purpose. Hence in the spiritual sphere, not only the actual knowledge, but also the actual control, of natural forces is attained, in order to actualize the universal symbolism of spiritual potencies to the end of superspiritual illustration.

In the first region of the spiritual sphere begins the task and study of the science and art of symbolism. In our own region a superficial study of the symbolism of natural phenomena is perceivable. These spirits, however, endowed with far superior power of determination and intelligence, study the very laws of symbolism inherent in the natural substance.

They do not as yet see the natural substance in its total force, but, owing to the fact that in their environment its movement is far more forceful and phenomenal forms far more expressive, they see its forces incomparably more clearly than souls in the more remote sphere.

Thus learning the universal laws of structural harmony, the universal laws and values of the formal expressiveness of ether, and, above all, the infinite degrees of the energy of nature in its differing radiation and vibration, they learn the first rudiments of universal art, indispensable for cooperation with the divine plan of life and the educational provision for lower beings.

Provision is inherent in the sacrificial plan of God. Hence those who do not provide superspiritually are poor teachers; those who do not provide spiritually are poor souls; and those who do not provide natural needs for those who deserve them are the poorest creatures in the whole universe.

In this region the science of mathematics, physics and chemistry develop a degree of force and scope to which human scientists, by reason of intellectual and natural limitations, can never attain.

It takes ages to extricate the human mind from the narrow concentration on its limited compass of nature; many more ages to educate the small intellectual capacity for concrete rational judgment, and still more ages to adapt the knowledge of spirituality and nature to superspiritual principles, the supreme reality of life.

The first region in the spiritual sphere, therefore, constitutes the first step to universal knowledge for which the soul must be spiritually and superspiritually prepared. For, laboring no more with natural phenomena for mere utilitarian ends, but with the very

substance of nature for universal providential objectives, demands not only a great and thorough knowledge of nature and tremendous skill in natural formation, but, above all, a far profounder sense of worthiness and responsibility than human souls possess.

The preliminary study consists in learning the laws of aesthetic formation, a science little known on earth. These laws reveal that phenomenal symbolism corresponds with the infinite degree of superspiritual achievements and spiritual determinations. Not only our world but the whole creation is replete with symbolism of this sort, and it is by means of this symbolism that we perceive the value of each being and thing. Each phenomenon symbolizes, instrumentally and illustratively, a defined content.

At the beginning of this study the laws of aesthetical symbolism are applied to the vegetation on planets in the external sphere. All plants are designed and formed by means of the energy, radiation and vibration of the natural substance in the given equilibrium of the moving centrifugal and centripetal forces, in order to produce formal effects necessary for the providential purpose of souls inhabiting these planets.

In this performance great artistic efforts are employed, revealing the ingenuity of mental and sentimental capacity of each individual worker. There exists an active competition to produce the best and most adequate symbols.

There are teachers of the great art and examiners to bestow honor for the best products in the most adequate place in creation. No liberty for selfishness, as on our earth, exists in this region, but freedom for ingenious sacrificial action.

These co-creational activities receive their incentive from the inspirational might of God, and through the activity of the superspiritual sphere, the influence of which is beginning to be clearly perceived and sensed. Here life is immeasurably more permeated with worship and devotion to God and superspiritual and spiritual mutuality.

In this sphere the procreational capacity is no longer divided, but is unified in each soul, and the procreational act is performed according to providential order and not for motives of mere sensual satisfaction. There great souls perform the ethereal birth through concentration of natural energy for the sake of superspiritual ends.

Here no soul is ashamed of the act of bearing, for it is one of the most beautiful events in that sphere. The ethereal body of the young

soul arises out of the streaming natural energy and ethereal form of the parent spirit like a wreath of light, issuing from its subsistent center. By virtue of its own central energy it gradually contracts into a similar though smaller form, with such divergencies, however, as are necessary for the perfect illustration of its own spiritual content.

The type of this co-creative act pervades the whole spiritual and superspiritual sphere, with ever-increasing force, beauty and delight as it approaches God.

In the second region of the spiritual sphere, life is more intense than in the first. By reason of greater nearness to the divine center, and possession of increased natural energy and more refined ether, the power and scope of co-creational performance is considerably enhanced.

Having passed the first grade of the spiritual school, the soul has learned to understand its own spiritual substance and the consequent tremendous possibilities for the participation in, cooperation with and affirmation of the creational plan of God.

Its self-consciousness, already rooted in humility and divine light, and its self-sentiençy in sacrificial love, gives the soul the power to superspiritual and spiritual activity unattainable in the lower states. Owing to its enhanced spiritual and natural capacity and profound sense of responsibility in all its purposes and deeds, it is confronted with co-creational tasks which it has been previously unable to perform.

Since its spiritual forces have attained a greater harmony through the exercitation of broader and more manifold activities, its appearance receives a more regular spherul form.

The main occupation in this providential region consists no longer in planning and effecting forms of vegetation, but in designing the corporeal forms of souls in the external sphere. The great knowledge of the laws of natural symbolism and its relation to the infinite spiritual complexes of souls, enables these spirits to perform this task.

This work is not an imitative art as we understand such an art, but the most ingenious application of the natural energy, radiation and vibration to the infinite spiritual complexes and groups of complexes of souls, that they may be provided with the most adequate instrumental, illustrative and useful means for the providential course which must be passed in the superspiritual pilgrimage.

The formation of bodies involves a far greater force, knowledge

and skill than the formation of plants. It is no longer a question of automatic morphology or metabolism and mere external illustration that is implied, but a perfect adjustment of natural force units to the infinite volitional attitudes of living souls.

Such organism must be equipped not only with forms of locomotion and mechanical instrumentality, but also with full ability to illustrate the soul's inward state of worthiness, power of comprehension or intellect and sentimental disposition.

Furthermore, providential conditions, relative to time and place, in the various regions of the external sphere must be adjusted to an adequate degree of the natural substance, in order to effect the due longevity for the soul's providential course of superspiritual and spiritual education.

The naturalistic scientist may ask, is it not the natural substance as such that produces the variety and transmutation of forms? If that were a biological law we should continually experience these transmutations in our temporary life. That, however, is not the case. There are no laws without facts. Laws reveal themselves continually, not occasionally or accidentally.

At all events, organic transformation in the case of man takes place after that which we call death. For this reason we are unable to observe the fact sensuously as, for example, with the transformation of insects. We can comprehend it only by logical inference.

Transformation of the soul's body for functioning in a higher or a lower state (rise or fall) is not accomplished by reason of our psychic capacity in the external sphere any more than by reason of any force of the natural substance for which nature would have to be made responsible. We have no such psychic capacity nor has nature intelligent capacity for automatic symbolism. This transformation is performed by souls dwelling in the spiritual sphere whose cooperative task is to provide means and forms for souls in the lower sphere.

Only in this logical perspective are we enabled to understand the providential order of God and, at the same time, the concrete and harmonious manifestation in nature. The study of the concrete importance of nature is very helpful to religious comprehension and to the realization of the superspiritual aim of life.

It is quite evident that use of the natural substance for the purpose of constructing the infinite variety of forms necessary for the whole external sphere requires high superspiritual attainments

and equally high spiritual and natural forces far beyond those possessed by human beings. It is always the superspiritually more perfect that determines and regulates the growth of the less perfect.

All mechanical forces of nature are controlled by spiritual forces, and all spiritual forces by superspiritual laws, the eternal might of the attributes of God, for it is these forces and laws that constitute the eternal plan of creation.

Thus spirits in the middle region of the middle sphere employ all their capacity and art in equipping the various groups of souls — whether animal, human or superhuman — with such instrumental, illustrative and useful organisms as, according to divine justice, their peculiar aptitudes and tendencies deserve and need to possess.

The highest region in the spiritual sphere, immediately adjoining the superspiritual sphere, constitutes the last phase of contact with, and at the same time the greatest task in, natural occupation. It is the task of the formation of the whole natural universe, not merely of the small fragments that appear to human eyes, but of the universal constellation of the innumerable world groups which exist in the spiritual and external spheres.

World systems, like our Milky Way, are formed for the providential need of soul groups, that is, souls which, owing to their general superspiritual state, reveal a spiritual kinship. The members of these soul families understand each other, trust each other, and, because of this relationship, are allied to the end of mutual education and mutual help in the providential conditions of their life.

Yet no more identical than the members of a single family are these groups of families. They differ in passivity, activity and intensity with respect to superspiritual aims, corresponding spiritual capacities and natural expressions.

The consummate sense of providential justice, the astounding intellectual and sentimental power, attained in the course of their ascent to the highest region in the spiritual sphere, the wielding of the natural energy, radiance and vibration, surpassing the forces in the nether regions, as well as ether in its purest form, are the possessions of these great spirits, to the end of building the worlds in the external and spiritual spheres.

It is not so much, however, the formation of natural worlds which is their most important task as exercise of the providential foresight and superspiritual insight necessary in furnishing the natural qualities, volume, duration and place adequate for the

innumerable groups of souls constituting their field of activity. The mere formation of suns and planets is very simple for spirits having the highest control of the natural substance.

The co-creational activity in the spiritual sphere is continuous. For, owing to the never-ceasing mutability of spiritual beings, providential conditions are in a continuous stream of becoming or transmutation.

All natural structures, from the largest to the smallest, have their origin in the cooperative and co-creational activity of the spiritual sphere in time and space, and every one of these structures has its growth, its decline and its death in time and space.

Only the absolute creational might of God is eternal. The whole superspiritual order and plan of life, the substance of spirituality and the substance of nature are, therefore, immortal.

The activities in the spiritual sphere are the results of the inspiration of God and of the concomitant inspiration of the superspiritual sphere, on the one hand, and, on the other hand, the effects of the great determining, intellectual and sentimental efforts to follow these inspirations.

Our own life, though exceedingly limited, proves this fact clearly. The sources of religion, as evidenced in our human history, derive from the rare religiously mystical geniuses, that of philosophy from intellectual geniuses and that of natural sciences from geniuses strictly observant of natural forces and phenomena; *all of whom are our real teachers and original leaders*. It is they who have produced the religious, spiritual and natural progress in humanity.

The Superspiritual Sphere

The superspiritual sphere is the most inward of the three spheres in the being, the one immediately surrounding divine extramanence.

In this sublime sphere God is seen face to face. Here the extramanent might, extramanent splendor and extramanent harmony reveal the most adorable expressions of the eternal creation of God. Here every divine act is a sacrificial prototype, and every inspiration, proceeding from His almighty superspirit, expresses the dominating majesty of His divinity.

It is the sphere of eternal birth and rebirth of divine souls, every one a son of God, endowed with divine holiness, truth and

love, to the end of perfect participation in, cooperation with and affirmation of the superessential life of divinity.

The might of will, intellect and sentiment of these true sons of God transcends that of all souls in subordinated spheres.

Because of their perfect affinity to, affiliation with and imitation of God, these perfect super-geniiuses of mental and sentimental power are entrusted with the sublimest cooperative activity in the creational plan of God.

They are the participating and cooperating inspirers, judges and rulers of all subordinated spheres and regions, and nothing takes place in the whole creation without their knowledge and decree.

Through them God operates on the more or less remote worlds and souls. God contemplates all that exists; He affiliates with these mighty spirits and imparts to them the greatest power, highest understanding and profoundest feeling, in order to spread inspiration, order and beauty in creation.

It must always be borne in mind that the greatest potential influence lies in the inspirational might. None is able to achieve superspiritual and spiritual progress who does not heed and follow the great might of inspiration in his inwardness.

Superspiritual compulsion does not exist. If it did exist, life would be a perpetual state of slavery, contrary to the sacrificial plan of God. None can be forced to be good. One can only strive to influence him in faith, devotion and gratitude to God and to all creatures.

Also, spiritual compulsion does not really exist. There exists only a superspiritual influence upon spiritual beings. In all events, the soul must be induced, through as clear reason as possible, to understand and to feel the worthiness or unworthiness of its own deeds and motives.

Not even nature is essentially compulsory. It is only a providential instrument for educational reasons, in order to restrain the soul from evil deeds and to induce to good actions.

Universal judgment is seen and sensed everywhere. Regardless of how imperfect it may appear in our remoteness from God, it, nevertheless, exists among us, as the fact of conscience and striving after humane order proves.

As the judgment of a judge depends on the worship and love of

divine inspiration, so order depends on superspiritual justice, the sublime might of the God-given conscience.

Only where souls, through persistent opposition to the plan of God, have lost the active sensibility of His inspirational might, judgment becomes confused and unjust, and the consequent order becomes forced and fortuitous.

Suffering humanity lies at the feet of great inspirers, of geniuses with sublime visions and of those who have the power to introduce more humane order in our providential conditions. This is not an accident, but a proof that behind the surface of our life exists a lawfulness in our low external sphere.

Everywhere we move we need help. We seek for it and implore it. And nowhere is this universal fact as clear and permeable as in the superspiritual sphere, in which holy might, holy truth and holy love stream from the ineffable profundity of the superessential life of God.

Living in the supreme state of immediate divine inspiration and vision, the sons of God are permeated with superspiritual might, and every movement of their tremendous will, consciousness and sentiment inspires the nether spheres to divine aspirations and determinations.

Inspiration is the most effective principle of divine operation. Hence it is just and logical that the highest spirits cooperate most intensely with this divine might.

Because of its free sacrificial essence, inspiration appeals to the inborn freedom of the soul. There is no compulsion in the process of inspiration. It only presents grandeurs of sublime life. It invites, attracts and urges through its supreme glory, everlasting power and beatitude. That is why no soul is inwardly satisfied until it clearly perceives and actively follows superspiritual inspirations.

The profundity, power and efficacy of prayer consists in the earnest and persevering petition for divine inspiration. He who does not understand this profound religious fact, and does not realize it in his actions, prays like an ignorant child or like a sinner whose only desire is escape from punishment, without the thought of active cooperation on his part to free himself from his passions.

Inspiration is the principal might by virtue of which God rules the world, and every soul, without any exception, is judged according to its attitude with respect to this supreme sacrificial might.

Divine justice is only the process of divine inspiration, the

course of its realization, and the superspiritual might by virtue of which universal order is sustained.

As stated in the chapter on transcendent justice, justice constitutes the guardian of sacrificial values. The supreme sacrificial values consist in the individual realization of sacrificial inspiration. Thus he who is most capable of realizing divine inspiration in his own self is most just. Furthermore, any pretense with respect to divine inspiration is clearly denied by the smallest unjust or unrighteous act or thought.

In the superspiritual sphere justice is the perfect norm of divine inspiration, and constitutes, so to speak, the superspiritual atmosphere. The glorifying might of the sonship of God lies in the continuous inspirational communication with God. It is a state which, in the spiritual sphere, exists in an enfeebled degree, and, in the external sphere, is rather isolated and superficial.

By reason of the immediate inspirational presence of divinity, these great spirits, these super-geniuses of the superspiritual sphere, are entrusted with the office of universal justice.

Living in the pure substance of nature, of which they possess the most intensive instrumental force, their power of action, vision and feeling is capable of surveying and permeating at one glance any radius of the universe they choose.

Because of their consummate affinity to and affiliation with God they are endowed with a cooperative might relatively similar to that of divine almightiness.

They are the inspirers of superspiritual motives, thoughts and sentiments in all spheres of universal life. They are the judges in all providential conditions and adjustments. They live in the exalted sphere of the immediate influence, contemplation and sacrifice of God; and because of their consummate participation in, cooperation with and affirmation of divine might, they are the distributors and guardians of eternal treasures in all spherical regions and particular stations of life.

In this great instance of universal judgment, not only the immediate action, whether good or evil, but also the personal habits during many past lives, are considered, in order that the greatest probability with respect to superspiritual progress or regress may be ascertained.

Furthermore, all merits and transgressions relative to superspiritual, spiritual and natural benefactors must be kept in view

before the final judgment pertaining to providential adjustments is pronounced. For no soul can approach God which is burdened with a debt of ingratitude to God and its fellow souls.

Each soul carries, as it were, a record of conduct in its natural substance where all its deeds are set down; for the natural substance is not only an instrument of the soul, but also the perfect illustration of its inward worthiness and history. The spirits in the superspiritual sphere read these illustrations at a glance. We perceive the soul's character only by external indications; they see its inward reality.

The order of all providential conditions of spiritual life depends, therefore, relatively upon the intense activity of the superspiritual sphere, on its world-embracing inspiration and on its justice.

The first region in the superspiritual sphere has the inspirational and judicial task in the external sphere; the second region has the same task in the spiritual sphere, and the one nearest to God looks after the divine order in its own sphere and in the whole creation.

Each region is an essential degree in the approach to God. The whole creation is an educational hierarchy with God as its supreme ruler, a transcendent hierarchy for which every worthy soul is longing.

The gates of heaven are eternally open to every soul that has the will to enter them. So long, however, as the soul has not this great will, it must learn to attain it in the providential conditions and associations in which it is justly placed.

With the will to the superspiritual order of God grows the virtuous power, the intellect and sentiment of the soul which, with each definite rise, augments its worthiness and might of sacrifice.

As soon as the soul obtains the profound insight that its will is created for holy action, its intellect for the vision of absolute truth and its heart for the acquisition of eternal sacrificial treasures, all minor questions in the field of religion vanish, and the great religious effort begins in its inwardness.

It is true that it is impossible to establish the Kingdom of God on this earth, but it is possible to promote spiritual associations and schools to the end of a profounder awakening in respect to divine truth, by virtue of which the divine plan of creation can be fully recognized and profoundly respected.

Humanity cannot continue to live on mere self-interest without

repetition of world-wide disasters. Divine justice is patient, but equally inexorable, if the limits of its patience are transgressed.

The honor of human spirituality forbids men to live like animals, predominantly interested in mere food, physical comfort and abuse of the procreational sense.

Flourishing civilizations have been crushed into dust, and similar civilizations will be likewise destroyed because of lack of superspiritual progress. Improved providential conditions are not given to us for the sake of pride, greed, vanity and physical indulgence, but for the sake of better facilities to spread the knowledge of the divine order of life among the masses. Only through great examples of virtuously strong men can the masses be converted to true religious life.

Humanity is so confused as to the true aim of its life and so permeated with selfishness that it is unable to recognize its own face. All it needs is more inward religion, more conscience, more humility and fortitude, more righteousness, more sense of spiritual honor and responsibility and more open-hearted mutuality. Only then will it be able to understand, to adore and to love its divine destiny.

	<i>Principle</i>	<i>Process</i>	<i>Effect</i>
	<u><i>Divine Holiness</i></u>	<u><i>Divine Truth</i></u>	<u><i>Divine Love</i></u>
Principle	Absolute Oneness of God	Absolute Contemplation of God	Absolute Sacrifice of God
Process	Absolute Perfection of God	Absolute Omniscience of God	Absolute Charity of God
Effect	Absolute Eternity of God	Absolute Omnipresence of God	Absolute Goodness of God

TRANSCENDENCE

	<i>Principle</i>	<i>Process</i>	<i>Effect</i>
	<u><i>The Dominating Might of God</i></u>	<u><i>The Creating Might of God</i></u>	<u><i>The Operating Might of God</i></u>
Principle	Transcendent Majesty of God	Transcendent Creation	Transcendent Guidance
Process	Transcendent Almightiness of God	Transcendent Predestination	Transcendent Justice
Effect	Transcendent Superspirit of God	Transcendent Providence	Transcendent Beatification

EXTRAMANENCE

	<i>Principle</i>	<i>Process</i>	<i>Effect</i>
	<u><i>Extramanent Might</i></u>	<u><i>Extramanent Splendor</i></u>	<u><i>Extramanent Harmony</i></u>
Revealed in			
	<u><i>Substance of Nature</i></u>	<u><i>Diffusion of Nature</i></u>	<u><i>Ether</i></u>
Principle	Energy of Nature	Quantity	Natural Phenomena of Ether
Process	Radiation of Nature	Time	Natural Quality
Effect	Vibration of Nature	Space	Natural Form

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